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ABSTRACT

This is the second volume of a planned three-volume set that presents Selected Programs for Improving Catholic Education (SPICE). SPICE was created to help Catholic-school leaders replicate partnerships that meet the needs of youth and their families. The book opens with an overview of the social conditions that currently affect young people and form the context in which Catholic schools exists. The next chapter describes 11 award-winning SPICE programs. Six programs are school-based initiatives that meet the diverse learning needs of students; three programs meet the psychosocial needs of students and their families; and two programs provide for the diverse needs of inner-city youth and their families. The next two chapters offer insights into pedagogical approaches that meet the varied learning needs of students. Chapters 5 and 6 explore evolving models of collaboration on a broad national scale, focusing on collaborative efforts among school, family, and community and standards of practice of community-based educational collaborations. Chapter 7 looks at ways to optimize linkages with other ministries, whereas the remaining chapters treat special issues such as health-care needs, teaching from an English or British perspective, providing for the diverse needs of children, and leadership for solidarity. Many chapters contain references. (RJM)

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Conversations in Excellence

Providing for the Diverse Needs of Youth and Their Families

edited by Regina Haney and Joseph O'Keefe, SJ

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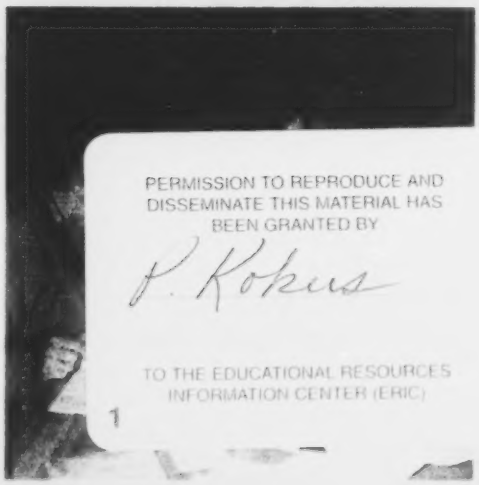

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Conversations in Excellence

Providing for the Diverse Needs of Youth and Their Families

edited by Regina Haney and Joseph O'Keefe, SJ

A Component of SPICE: **S**elected **P**rograms for **I**mproving **C**atholic **E**ducation, a national diffusion network for Catholic schools.

National Catholic Educational Association

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Preface

–Regina Haney and Joseph M. O'Keefe, S. J.

Selected Programs for Improving Catholic Education (SPICE) was created to assist Catholic school leaders to choose and to replicate programs that ingeniously and successfully use partnerships and other resources to creatively meet the needs of youth and their families.

SPICE is a Catholic diffusion network co-sponsored by Boston College and the National Catholic Educational Association. Its purpose is to identify, validate and to assist other Catholic elementary and secondary schools as well as diocesan offices to adapt programs. As part of SPICE, Conversations In Excellence gathers teams who are involved with exemplary programs to share their successes and to have conversations with other selected teams, Catholic school administrators, professors from Boston College and experts from around the country. Each year since its inception in 1996 a specific area is the focus. In

1996 integrating the mission was the focus while in 1997 it was creatively meeting the needs of children and their families.

For the 1997 Conversations in Excellence, eleven teams from around the country gathered with Catholic Health Association and Catholic Charities USA representatives, diocesan superintendents, administrators, publishers and Boston College professors to converse about creatively meeting the needs of youth and their families and to develop a process for assisting with the program adaptation.

Given a school's limited human and financial resources, today's administrators must build alliances and partnerships with Catholic health agencies, Catholic social services, Catholic Charities USA, local counseling agencies, and universities and colleges in order to find ways to meet the needs of youth and their families. The SPICE 1997 gathering provided excellent ideas for establishing these.

As a result of the four-day event, eleven programs are accessible for adaptation. These are posted on the NCEA webpage to facilitate contact with the programs' key people and the NCEA convention will showcase SPICE programs annually.

Currently the number of identified and validated programs that creatively address the needs of youth and their families is small. But it is a great beginning that has the possibility to spark more creative use of resources and to encourage other programs to take part in SPICE and in particular Conversations in Excellence.

Overview of *Conversations in Excellence: Providing for the Diverse Needs of Youth and their Families*

This is the second volume in a series of annual NCEA publications that allow a wide audience to participate in SPICE. The first volume, *Conversations in Excellence: Integrating Mission*, was published last year and the third volume, *Conversations in Excellence: Creative Resourcing and Financing of Catholic Schools* will be published next year.

In this publication, educators are exposed to a range of perspectives that can help them serve the complex needs of today's students. In Chapter One, "Conversations in Excellence: Creatively Meeting the Needs of Youth and Their Families,"

Regina Haney, Executive Director of the National Association of Boards of Catholic Education (NABE) and SPICE Co-Director, explores some of the social conditions that currently affect young people and form the context in which Catholic schools exist. In Chapter Two, "Selected Programs for Improving Catholic Education, 1997," Carol Cimino, SSJ, Director of the Catholic School Administrators Association of New York, describes the eleven award-winning SPICE programs. Six programs (five school-based and one city-based) are school-based initiatives that meet the diverse learning needs of students. Three programs (one school-based, one city-based and one diocesan) meet the psychosocial needs of students and their families. Two programs (one school-based and another serving five schools) provide for the diverse needs of inner-city youth and their families.

The next two chapters offer insight into pedagogical approaches that meet the diverse learning needs of students: Chapter Three, "Testing and Students with Special Needs: What are the Reasonable Accommodations?" is written by Antoinette Dudek, OSF of the Department of Elementary Schools at NCEA; and Chapter Four, "Building a Better Brain: Creating the Classroom of the 21st Century," by Robert Bimonte, FSC, Superintendent of Catholic Education in the Diocese of Buffalo.

While Chapters Five and Six explore evolving models of collaboration on a broad national scale, implications for Catholic educators are explored. Chapter Five is entitled "Critical Collaboration: School, Family and Community." The first author is Mary Walsh, Professor in the Department of Counseling, Developmental and Educational Psychology in the School of Education at Boston College, an expert on intervention and prevention efforts to improve the life chances of children and families and author of *Moving to Nowhere: Children's Stories of Homelessness*. She is joined by two other members of her department: Maureen Buckley, a faculty member whose research focuses on children's understanding and experience of familial and community violence, and Kimberly A. Howard, a doctoral student. Chapter Six, "Standards of Practice for Community-based Educational Collaborations," describes in detail the issues and standards of practice on which schools and other community collaborators should focus while attempting

to meet the diverse needs of youth and their families. The chapter is derived from work done as part of the National Network for Collaboration, to which the authors —Daniel Perkins, Assistant Professor of Family Youth and Community Sciences at the University of Florida; Lynne Borden, Assistant Professor in the Department of Food, Agricultural and Environmental Science at Ohio State University and Teresa Hogue, Director of the Chandler Center for Community Leadership in Oregon — are representatives.

The remaining chapters bring into play a number of Catholic perspectives. In Chapter Seven, "Optimizing Linkages with Other Ministries," Patrick J. Johnson, Chairman of the Board of Trustees of Catholic Charities USA and Executive Director of Catholic Charities of the Archdiocese of Hartford, exhorts the Catholic community to open new doors of communication among education, health care and social service providers. In similar fashion, Clarisse Correia, DC, President of Labouré College in Boston, represented the perspective of the Catholic Health Association in Chapter Eight, "A Health Care Perspective on Providing for the Diverse Needs of Youth and their Families." Chapter Nine, "Conversations in Excellence: An English Perspective," offers yet another outlook from the Catholic community. John Sullivan, a member of the faculty at St. Mary's University College in London, in representing the views of seven English principals who were in attendance at Conversations in Excellence, offers both consolation and challenge to his U.S. counterparts. In Chapter Ten, "Providing for the Diverse Needs of Youth and Families: Theological Perspectives," Margaret Eletta Guider, OSF, Professor of Pastoral Theology at the Weston Jesuit School of Theology, gives an important grounding to the efforts described in this book. In the last chapter, "Leadership for Solidarity: How Catholic Human Service Providers Can Work Together," SPICE Co-Director and Boston College Associate Professor Joseph O'Keefe, SJ, discusses challenges for educational administrators who hope to meet the diverse needs of youth and their families in schools.

Acknowledgments

Conversations in Excellence would never have taken place without financial support from the Father Michael J. McGivney Memorial Fund for New Initiatives in Catholic Education, the Chief Administrators of Catholic Education (CACE) Research Center Board and five publishers: William H. Sadlier, RCL Enterprises, Paulist/Newman Press, Simon & Schuster and Loyola Press.

Boston College provided personnel, expertise, facilities and funding for Conversations in Excellence through the efforts of Rev. J. Donald Monan, S.J. (Chancellor), Rev William Neenan, S.J. (Academic Vice President), Rev. Michael Buckley, S.J. (Director of the Jesuit Institute) and Rev. Joseph Appleyard, S.J. (Rector of the Jesuit Community), Mary Brabeck (Dean of the School of Education), Mary Walsh, Maureen Buckley and Kimberly Howard (Department of Counseling, Developmental and Educational Psychology), Leslie Ciampi (Department of Educational Administration and Higher Education) and Mary Ellen Harmon, R.S.C.J. (Center for the Study of Testing, Evaluation and Educational Policy).

Many people at NCEA have given time and support to the effort, especially Leonard DiFiore (President), Michael Guerra and Mary Frances Taymans, SND (Department of Secondary Schools), Robert Kealey and Antoinette Dudek, OSF (Department of Elementary Schools), Dale McDonald, PBVM (Director of Research and Public Policy) and Fran Freeman (Department of Chief Administrators of Catholic Education).

Catholic educators from across the country have generously provided leadership for SPICE. Among them are: Robert Bimonte, FSC (Superintendent of Education, Diocese of Buffalo), Lawrence M. Bowman (Director of Catholic Education, Diocese of Covington, Kentucky), Carol Cimino, SSJ (Director, Catholic School Administrators Association of New York), Frank X. Savage (Director of Education and Life-long Formation, Diocese of Birmingham, Alabama), Michael J. Skube (Superintendent of Schools, Diocese of Charlotte, North Carolina), Barbara Swanson (Associate Superintendent, Diocese of Jefferson City, Missouri) and Leanne Welch, PBVM (Superintendent of Schools, Diocese of Birmingham, Alabama).

Future SPICE Plans

The SPICE diffusion network now has two years under its belt. The 1996 SPICE schools report that they are busy helping schools adapt ways to integrate their mission, the theme addressed in the first year of the program. The 1997 program directors are poised to respond to requests for tried and true programs that meet the needs of youth and their families. The 1998 Conversations in Excellence focus will be creatively financing and resourcing Catholic elementary and secondary schools. These selected programs will be added to the SPICE diffusion network. And in 1999, SPICE will recognize programs that creatively and effectively integrate technology into the life of the school.

Chapter 1

Conversations in Excellence: Creatively Meeting the Needs of Youth and Their Families

–Regina Haney

During my time as principal of an inner-city school in Wilmington, Delaware and as superintendent of schools for the Diocese of Raleigh, North Carolina, I saw the role of school administrator changing. In the 1970's and 1980's, the number of hours that school administrators had to spend doing what they were hired to do grew fewer and fewer. Less time was available for principals to be instructional leader and manager. More time was taken up with meeting students' non-academic needs.

Let's turn the clock back even further to contrast today's principal with yesterday's. Some of us may remember our eighth grade teacher who served

as principal and at the same time taught 40 young adolescents. During that time, the demands on the principal were very few pressures– no legal issues, no teacher unions, no drugs, no school violence. Last year, I attended the first reunion of my eighth grade class. In the center of all the hoopla was our eighth grade teacher. She looked wonderful. In fact, she looked as young as we did! So now tell me, could someone who had weighty, administrative responsibilities look so good 40 years later after serving as a Catholic school principal for 20 years? Today, school administrators, especially inner-city principals, tell us that their role has changed "from monitor of instruction to advocate for children on a broad range of issues."

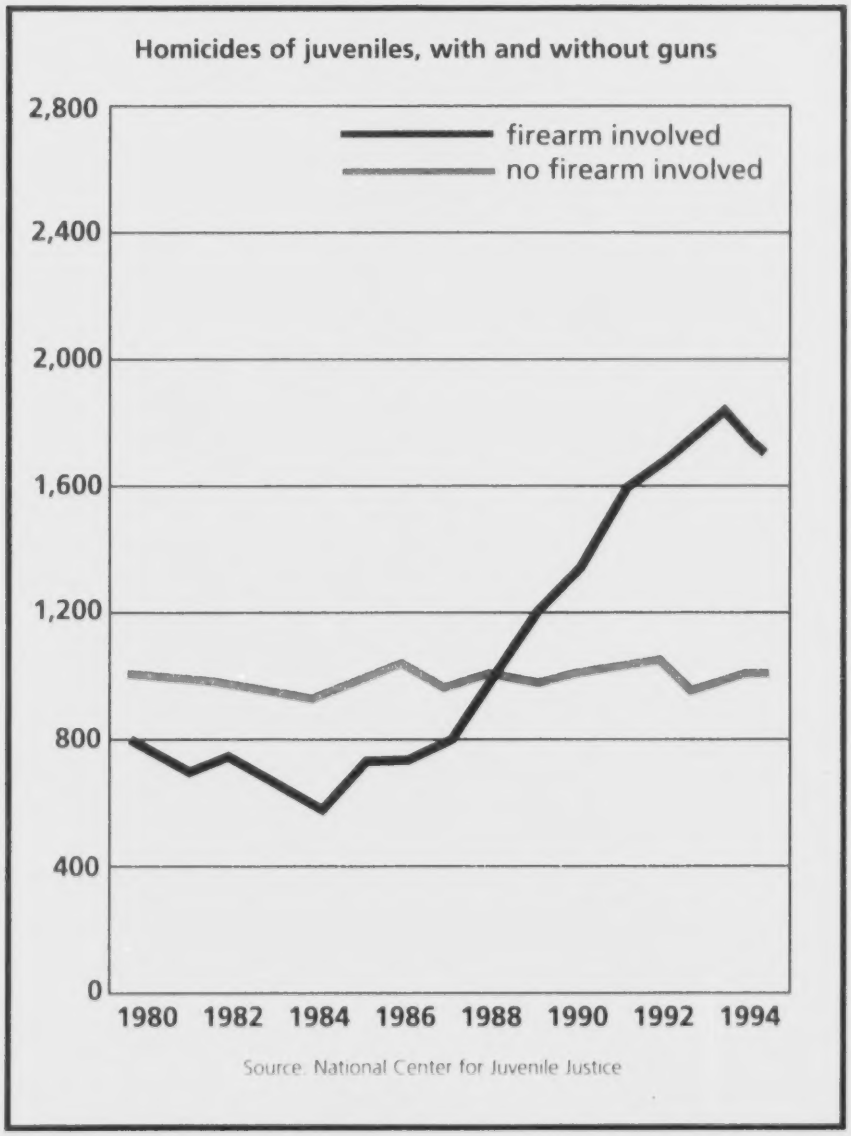
Needs of Today's Children and Their Families

The contemporary needs of today's children and their families are many, as was formally recognized by the Catholic educational community five years ago. The National Congress on Catholic Schools for the 21st Century gathered Catholic educators in Washington, DC, in 1992 to create a blueprint for ensuring the future of Catholic schools. Using the information gathered through a two-year long process of conducting meetings around the country, the 250 representatives presented belief and directional statements for Catholic schools. From the list, the following two statements challenge us to respond creatively to youth and their families: 1. Catholic schools support parents, family, church and society in the education of youth; 2. We will ... design alternative school models to reflect the changing needs of family, church, and society (Guerra, Haney, Kealey, 1992, pp. 21-23).

Some of the pressing needs that principals must address include: 1. Identifying and accessing social services; 2. Adult parenting information; 3. Literacy education; 4. Preschool and after-school care; 5. Services for low-income families and children with special needs; and 6. Health-care programs (O'Keefe, 1997). The Packard Foundation points out other challenges to today's youth and families; namely, a culture of violence, abuse, family structure, drugs and poverty; for immigrants, getting accustom to a new land; the impact of youth with serious emotional disturbances; and equitable school readiness. To this list I add finances. Lack of finances limits the principal's ability to respond to these issues.

Charted statistics taken into consideration increase the urgency for schools to meet the needs of youth and their families. A picture is worth a thousand words and in this case a louder call for help.

The chart below supports the issue that guns continue to be an environmental risk for children/youth. While juvenile violence has fallen, the number of juvenile gun deaths tripled between 1984 and 1994 (Weill and Joblonski, 1997, p. 12).



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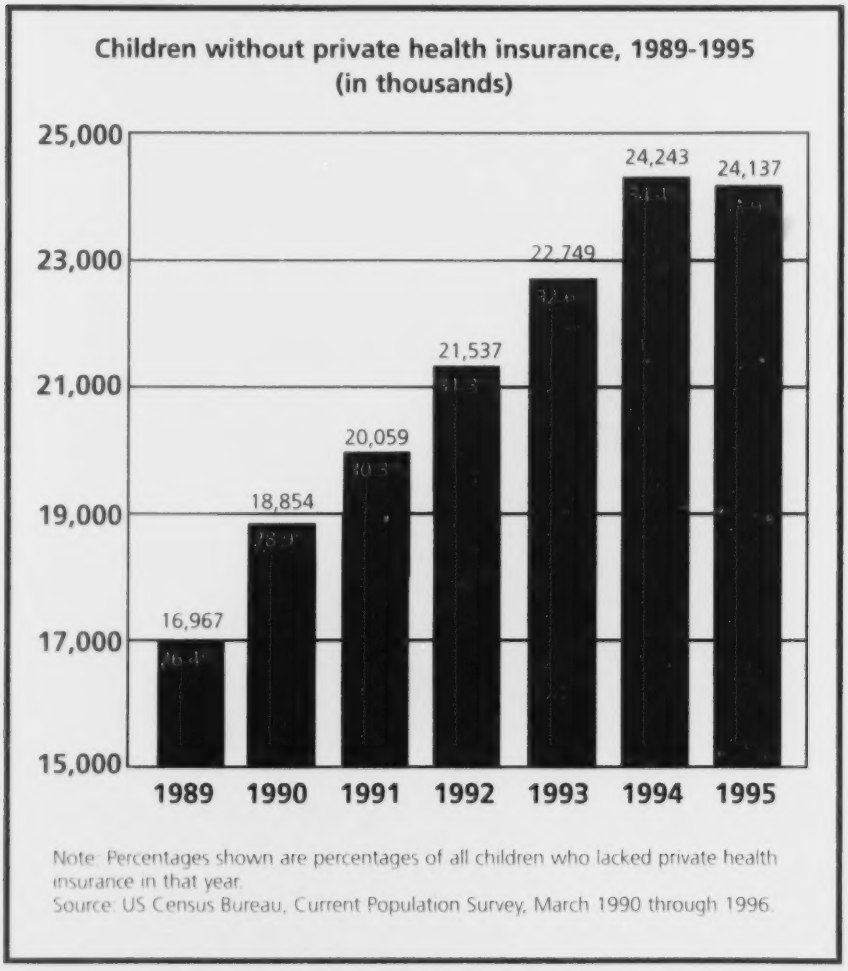
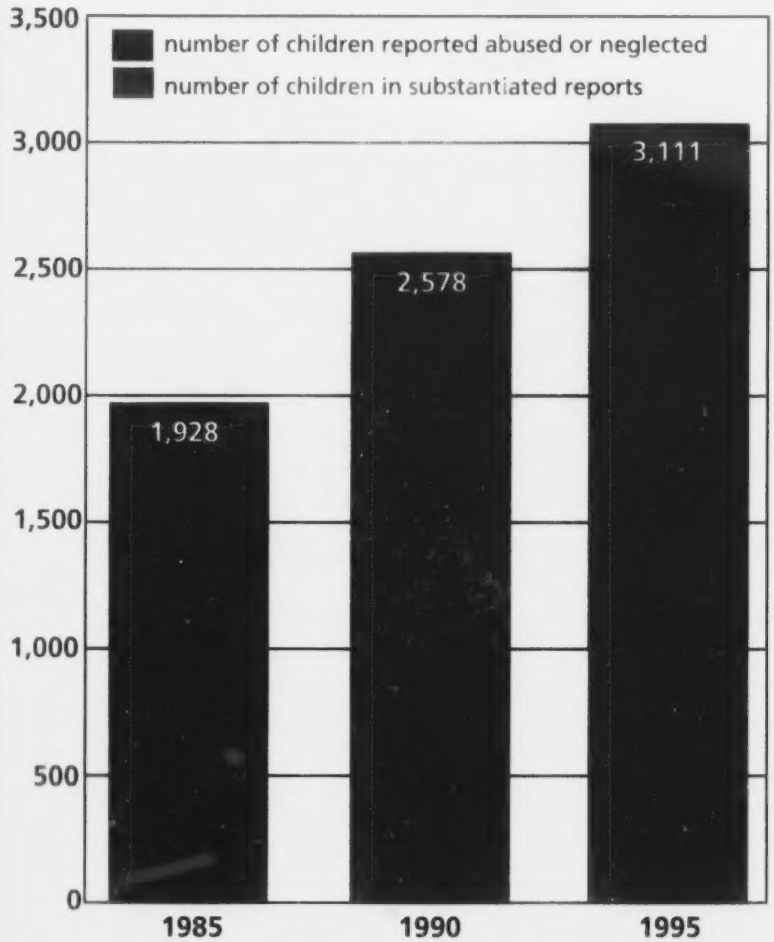
As the chart below indicates, the number of children without private health coverage continues to grow. If the trend continues, by the year 2000 four of every 10 children will be without private health coverage (Weill and Joblonski, 1997, p. 24)



Note: Percentages shown are percentages of all children who lacked private health insurance in that year.
Source: US Census Bureau, Current Population Survey, March 1990 through 1996.

This chart shows the number of children reported abused or neglected as well as the number of children with verified reports of abuse between 1985 and 1995 (Weill and Joblonski, 1997, p. 53).

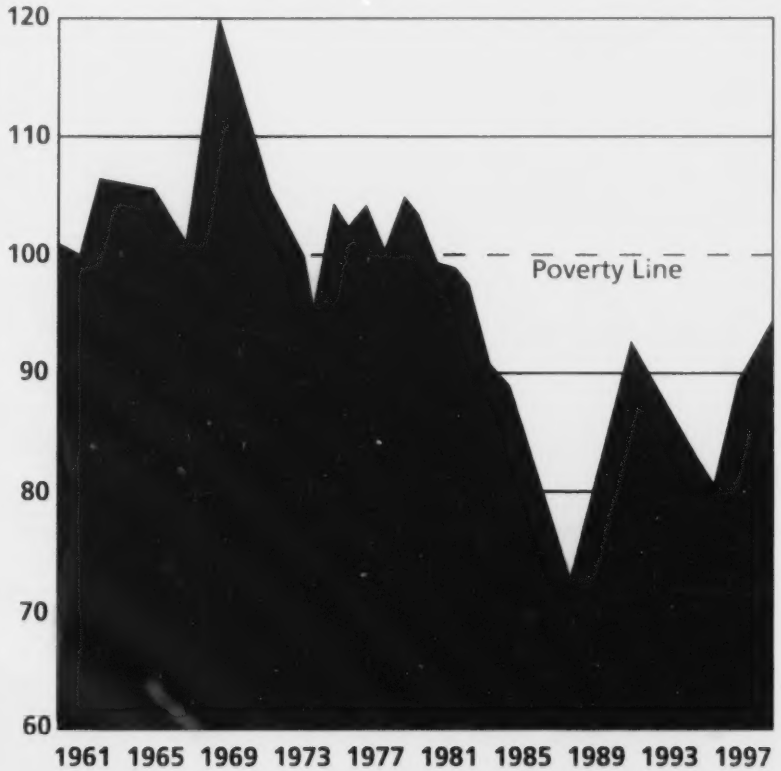
Number of children reported abused or neglected and number of children with substantiated reports, 1985-1995 (in thousands)



Sources: 1985: American Association for Protecting Children, American Humane Association; 1990: US Department of Health and Human Services, National Center on Child Abuse and Neglect.

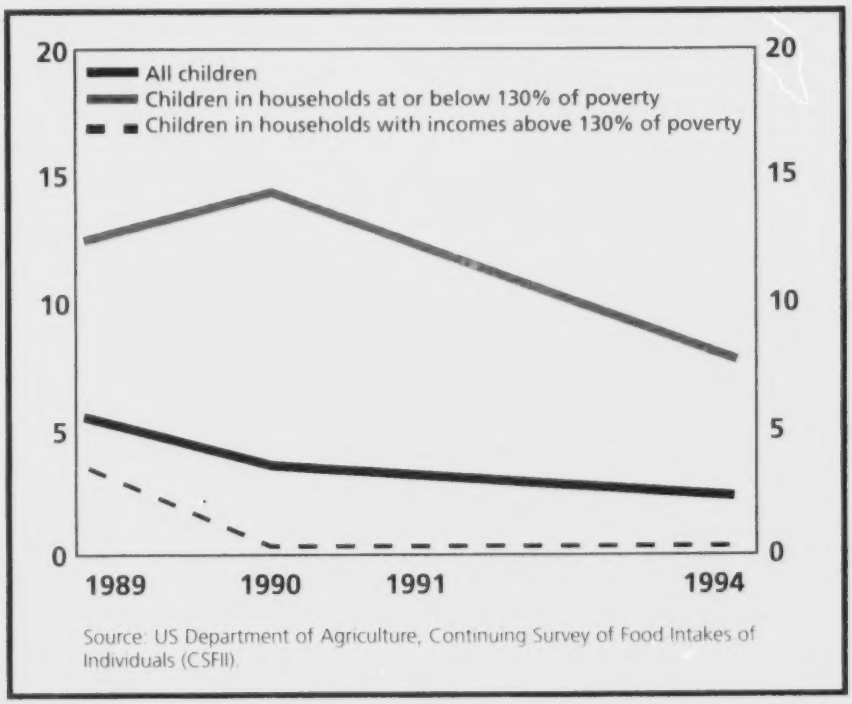
The Children's Defense Fund reports that children have been getting poorer as the nation grows richer. The U.S. child poverty rate is the result of a job market and public policies that fail to help poor and moderate-income families become more economically secure. The graph below points out that even after the minimum wage increase of 1997, these earnings from a full-time year around job will not move a family of three out of the poverty level threshold, which is currently set at $15,569 (Weill and Joblonski, 1997, p. 12).

Ratio of annual minimum-wage earnings for full-time, full-year work to the poverty level for a family of three, 1960-1997



Source: US Department of Labor and US Census Bureau. Calculations by Children's Defense Fund. Poverty line is the 1995 level, adjusted for inflation. (CPI-U inflation measure used.)

The Federal Interagency Forum on Children and Family Statistics, 1997 reports that low-income children noted below are much more likely than other children to go to bed hungry (Miller, 1997, p.16).



Source: US Department of Agriculture, Continuing Survey of Food Intakes of Individuals (CSFII).

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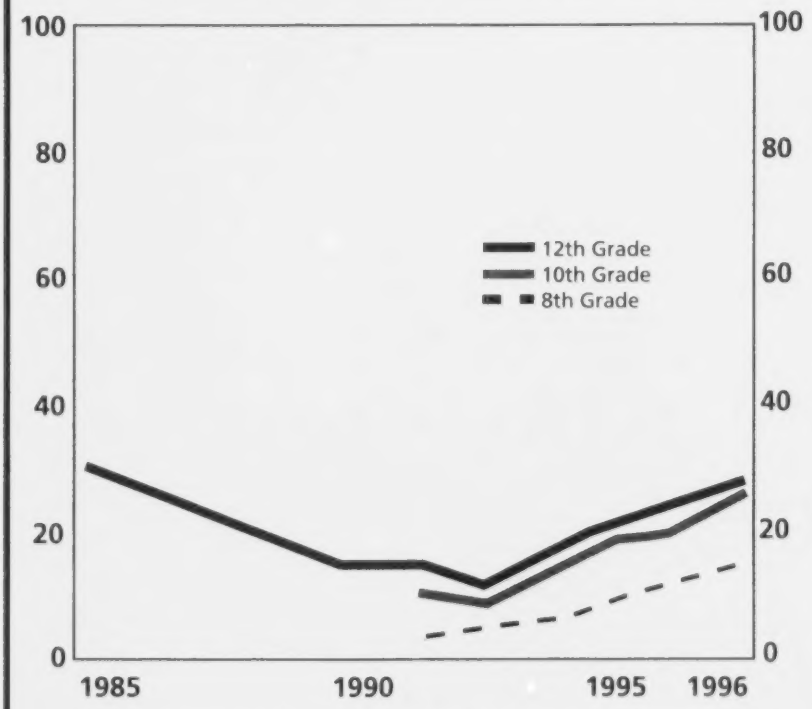
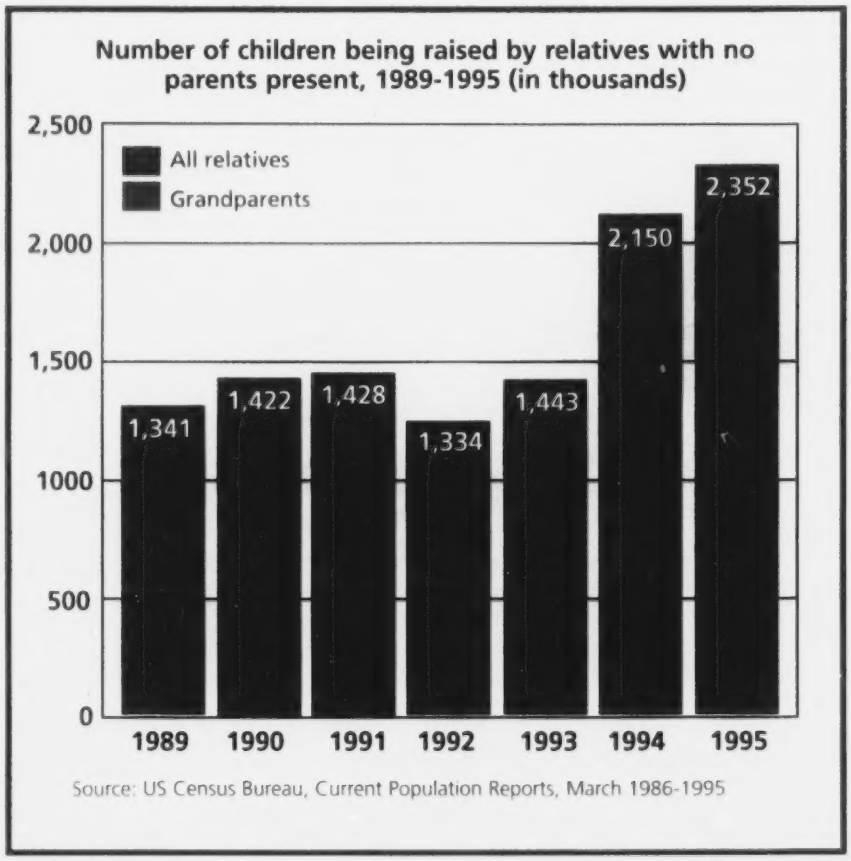
As indicated below, there has been a sharp increase in the use of illicit drugs by adolescents (Miller, 1997, p. 37).

Percentage of students who have used illicit drugs in the previous 30 days, by grade, selected years 1985-96



Note: Illicit drugs include marijuana, cocaine (including crack), heroine, hallucinogens (including PCP), inhalents, and nonmedical use of psychotherapeutics.
Source: National Institute on Drug Abuse, Monitoring the Future Survey. Data provided by the Institute for Social Research, University of Michigan.

Use of illicit drugs by parents continues to rise and contributes to the increased need for protective services. Mothers dying because of AIDS leave behind tens of thousands of children. The graphic below indicates the number of grandparents and other relatives that have become surrogate parents for these children (Weill and Joblonski, 1997, p. 55).



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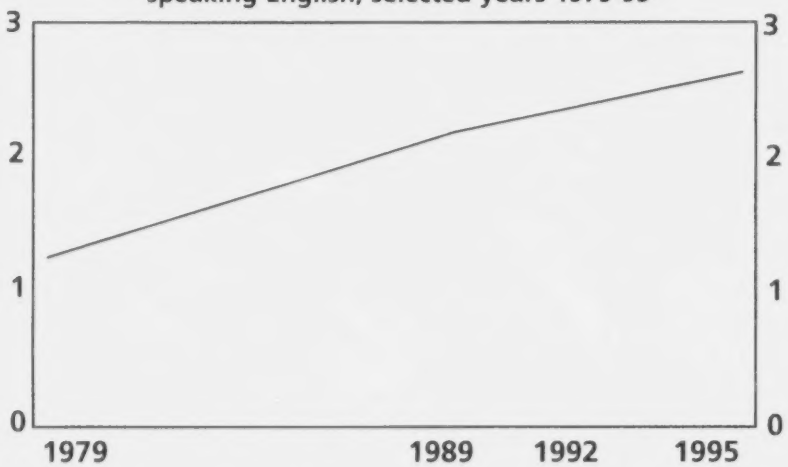
As families from non-English speaking countries immigrate to the USA, the number of school-age children who speak another language grows. The table below shows the number of children ages 5-17 who speak a language other than English at home and who have difficulty speaking English (Miller, 1997, p. 42).

Number of children ages 5 to 17 who speak a language other than English at home and who have difficulty speaking English, selected years 1979-95



Source: US Bureau of Census, October and November Current Population Surveys. Tabulated by US Department of Education, National Center for Educational Statistics.

Administrators may find these statistics overwhelming, yet programs are available for adaptation that respond to the needs of students and their families. The Seton Center, for example, has an excellent program that links the school with agencies that provide services such as ESL, health clinics and nutrition programs for low-income families. The Nativity School offers extended school programs for inner-city middle school students. Family Builders furnishes counseling for families, including the single and surrogate school parents diocesan-wide at a low cost. This is an excellent model of partnerships with collegies and universities to provide for their valuable services to families. All these programs are available to administrators through SPICE [Selected Programs for Improving Catholic Education].

More and more Catholic school administrators are being challenged to meet the needs of children and their families. When I look back at what kept my eighth grade teacher young, it was not lack of pressures for administrators at that time. I'm sure there were pressures of some kind that we were oblivious of except our periodical lack of discipline. What then and now gives administrators life, meaning and youthfulness (in the broadest term) is his or her love of children and the future that they hold in their hands.

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Chapter 2

Selected Programs for Improving Catholic Education, 1997

–Carol Cimino, SSJ

The 1997 program brought together diverse examples of how the focus area, "meeting the special needs of youth and their families", was met. Indeed, the diversity of need was mirrored by the diversity of the ways in which those needs are being met, a fine commentary on the "catholicity" of Catholic schools. Of note is the fact that most of the programs were characterized by the connections that were made between school and community-based programs. It is this utilization of liaisons between schools and other agencies that is most applicable to school and community leaders seeking to help children and their families to access resources to which they

would, otherwise, have no avenue of recourse. Of further note is the fact that many of the programs reach out beyond the youth to the needs of the families, thus providing for healthy school-home relationships which are a hallmark of the Catholic school.

C.H.E.R.P. (Challenging Hands-on Enrichment/Reading Program) at St. Vincent De Paul School, IN

St. Vincent de Paul School is a K-8 Catholic school located in a small town and serving a culturally-diverse population.

Program Focus

The program assists students requiring additional or alternative instruction. For example, students who read below grade level; are classified as ESL (English as a Second Language); and are gifted and talented.

Program Goals

1. To meet the needs of students coming to the school from diverse cultural backgrounds
2. To help children to become more independent in the regular classroom
3. To train teachers to identify and prescribe for children's needs
4. To provide additional instruction to help students to develop their own talents and gifts

Program Activities

1. Remedial reading instruction
2. ESL instruction
3. After-school Math Club
4. After-school Spanish instruction
5. Gifted and talented instruction using specific modules
6. Tutoring program (volunteer)

Students are identified through screening tests administered through the local district and teachers are trained through programs available from the Indiana Department of Education.

Program Implementation

1. Assess resources and testing services available through local school district.
2. Assess resources available for teacher training from the state education department.
3. Allow teachers time for in-service and planning, and provide on-going support.
4. Recruit volunteers to do tutoring to reinforce instruction.
5. Establish regular avenues of communication to keep parents informed of their children's progress and provide ways for them to reinforce classroom instruction.

Inclusion Program–Meeting Diverse Learning Styles at St. Pius V School, East Lynn, MA

St. Pius V School is an urban school serving children from low and middle class families. There are 500 students in grades K-8.

Program Focus

The support service staff (one full-time coordinator and two part-time teachers) function as an integral part of the school's reading program for grades 1-8, with a major emphasis in the primary grades. The reading program is comprehensive in that it helps each child to develop an increased sense of well being in being able to read, and to learn how to read according to the individual learning style of the child.

Program Goals

1. To identify learning modality weaknesses early
2. To ensure that every student in the school, grades 2-8, can read and comprehend according to his/her ability
3. To modify classwork so that every student, regardless of learning style, will be successful
4. To help each student recognize how he/she learns best;
5. To treat each student with respect regardless of ability or learning style
6. To support classroom teachers so that every child is successful

Program Activities

All support service teachers are trained in the Ortin Gillingham reading method, a phonetic approach. The Support Service teachers take small groups to their places of learning for reading instruction; this is done in the same time period as the rest of the class is having reading. All students receive a minimum of 40 minutes per week in the computer lab working on independent reading.

Program Implementation

1. Needs assessments must be made to determine which children can read on grade level.
2. Teachers need to be trained in the Ortin Gillingham reading method and need to work collaboratively with the support services teachers.
3. Administrators need to have a willingness to raise questions about testing results. They also need to have a desire to help faculty to develop new understandings about how children learn to read.
4. Finally, everyone needs to believe that there are ways and means to develop an ancillary program to assist classroom teachers.

Learning Disabilities Resource Program at St. Thomas Aquinas, Indianapolis, IN

St. Thomas Aquinas School is an K-8 elementary school which has had the Learning Disabilities Resource Program since 1985.

Program Focus

The program identifies students with learning disabilities and allows the student to remain in the regular classroom with modifications made to suit individual needs. These may be: testing adaptations, adapted pacing, environmental adaptations, adapted subject matter, adapted organizational activities, social adaptations and motivational adaptations.

Program Goals

1. To assist children who have been identified as having a learning disability to be successful in the regular classroom
2. To raise and maintain a positive self-esteem among all students in the program

3. To remediate needed academic skills of the students
4. To help students reach high individual achievement
5. To vary instructional techniques to meet all learning styles
6. To individualize instruction based on individual needs
7. To bring self-awareness to each student about his/her own individual learning style, so that each may use this knowledge the rest of his/her life
8. To help parents assist in the instructional development of their child
9. To provide ways to assist in dealing with the daily challenges of parenting a learning disabled child
10. To help develop self-advocacy skills in each student so that each can seek out needed help after leaving the school
11. To provide support for classroom teachers when teaching students with various learning styles
12. To help students realize God's glory through the creation of individual brains and learning styles

Program Activities

Students are recommended to the resource teacher by the classroom teacher. Permission from parents is sought to do diagnostic testing, who are then informed, along with the classroom teacher, as to the results of the testing. Depending on the need, the child is then assigned to see the resource room teacher for small group remediation on a regular basis. An IEP, Individualized Educational Plan, is drawn up for the child and shared with the classroom teacher and the parent, so that modifications, as listed in the Program Focus, can be implemented in the classroom and at home. Students are paired with older or younger students who also attend the resource room so that reinforcement, on both parts, is effected. Teachers are inserviced so that they may make modifications and adaptations in the classroom setting. Regular assessment gives direction to the classroom teacher and the resource room teacher.

Program Implementation

1. Determine the need for a resource teacher.
2. Educate pastor/board to this need.

3. Get financial commitment from parish and/or diocese.
4. Educate classroom teachers on the role of the resource teacher.
5. Allow classroom teachers to observe the resource teacher in other schools.
6. Provide inservice for classroom teachers on recognizing and strategizing for various learning disabilities.
7. Provide regular support for all teachers and parents.

Resource Program at Clearwater Central Catholic High School, Clearwater, FL

Clearwater Central Catholic High School is a coeducational, college preparatory school serving primarily the Upper Deanery of Pinellas County.

Program Focus

The program is based on the learning strategies model. The learning strategies class is an integral part of the schedule of students who have been identified as learning disabled. It functions as an extension of the regular classroom. Regular classroom instructors are invited to observe the resource teacher teach specific strategies and then see how these strategies can be applied to their own content area.

Program Goals

1. To provide various learning strategies to promote independent, successful learning in all academic areas
2. To elevate and maintain a high level of self-esteem
3. To collaborate and consult with content-area teachers on a regular basis
4. To educate and communicate with parents as often as necessary regarding the educational and personal development of their children

Program Activities

Admission to the program is based on specific criteria. The program responds to students who demonstrate average ability to perform academic tasks and who experience difficulty expressing this potential because of specific learning problems. Screening involves information collected from the following procedures:

1. WISC II;
2. Woodcock Johnson Test of Cognitive Abilities;
3. Detroit Test of Learning Aptitude;
4. Anecdotal information from sending school;
5. Diagnostic interview.

Having been diagnosed and recommended for the resource program, the student is assigned to the Learning Strategies Class in order to acquire the skills necessary for success in a mainstream setting. Small classes in major content areas also provide for accommodation. The resource room teacher serves as liaison with classroom teachers, providing weekly communication. There is, simultaneously, continuous inservice for parents to provide supplemental help. Ongoing assessment, both formal and informal, is provided. This culminates with the administration and faculty evaluation of the semester-long program.

Program Implementation

According to school officials, the key to establishing and maintaining a dynamic resource program is the presence of an effective resource teacher as a full-time faculty member. Inservice opportunities for regular classroom teachers are essential, as well as the need for regular communication on needs and progress of individual students. Willingness of classroom teachers to commit to the extra time and effort in this area is crucial. Finally, regular communication with parents to secure their support and help needs to be established and carried on so that the student feels a uniform support of home and school.

St. John Bosco Program at Cathedral School, Springfield, IL

The Cathedral School is part of an "open parish"; students come from all over the city of Springfield to attend. The school, which includes grades K-8, is an inner-city school and is part of a parish which the diocesan Director of Education terms "low-income."

Program Focus

The St. John Bosco Program was begun in 1994 in an effort to meet the needs of children who have great difficulty within regular classrooms and who, in the past, would have been sent

to neighboring public schools. An alternative classroom provides a daily program to provide a loving, secure environment so that children identified as qualifying for the program can grow at their own rate, in their own way and with the support of a teacher who can meet their needs.

Program Goals

1. To retain children with special needs and provide for those needs within the setting of the Catholic school
2. To help children grow in self-esteem and find success in school
3. To secure teacher and parent input to identify children with special needs
4. To help children develop a "comfort zone" where they can function and find success
5. To enrich the entire school by inclusion of children with special needs

Program Activities

Identified children attend the St. John Bosco program each day from 9 AM to 12 Noon, after beginning the day in the regular classroom. The children are mainstreamed for art, computer, music and physical education. Youngsters from grades 3-8 are taught how to organize their materials, how to work together, and how to study. Thematic teaching with concentration on several aspects of learning is done by the teacher in the program. Basics, such as math, science and social studies are emphasized and the center provides computers for student use. A separate classroom is set aside for the exclusive use of students in the program.

Program Implementation

The school needs to develop methods for identifying children who would benefit from the program. Funding for the St. John Bosco program has been provided by grants and outside donations, and so it is important that much thought be given to th Hiring a teacher who is trained in meeting the unique need children with special needs and providing time for children to be released from the regular classroom is essential, as well as providing for communication with parents. The 100% support of staff is required, both in the commitment of time to commu-

nication with the program teacher and to having patience that comes with admitting students with special needs. Finally, leadership in the administration in taking up this challenge is very important, as it requires the ability to make changes, deal with the unexpected and commit resources.

Vogelweid Learning Center at St. Peter Interparish School, Jefferson City, MO

As the name implies, St. Peter's School serves children and their families from a number of parishes in the Jefferson City Diocese. The Vogelweid Learning Center provides individualized educational opportunities for children with disabilities from any cultural, economic or religious background.

Program Focus

All children receiving services through the program are included in a regular classroom in St. Peter's School and attend the Vogelweid Center for special education classes. Homeroom teachers are given guidance by the special services teachers on how best to meet the needs of the child with disabilities. Assistance is provided to homeroom teachers ranging from written modifications for each child to having a teacher aide accompany the child to homeroom classes. Children range from kindergarten to eighth grade and have mild to severe disabilities. These disabilities cover a broad spectrum, from weaknesses in specific subject areas like math, reading or written language while others being served are diagnosed with autism and severe developmental delays.

Program Goals

Each child will be:

1. Directed in discovering and using his/her God-given talents and abilities to the fullest;
2. Encouraged to contribute to his/her class through participation in a variety of activities;
3. Given opportunities to interact with peers through lunch, recess, physical education, music, art, computer, and other classes whenever appropriate;
4. Instructed on his/her present level of functioning with flexible groupings;

5. Given tasks that are success-oriented to develop a sense of self-confidence;
6. Exposed to a variety of experiences through community interactions;
7. Taught methods of compensation for learning difficulties;
8. Provided individual instruction as needed, using particular methods and materials required for varied learning styles;
9. Instructed in the Catholic faith and be expected to follow Christian guidelines;
10. Assisted in developing a code of self-control and self-discipline, and in being able to take responsibility for his/her own actions.

Program Activities

Basically, the Vogelweid Center operates a two-fold program. One part focuses on children with mild disabilities and offers them a basic academic curriculum. The other centers around children with severe disabilities and offers them a functional curriculum with an IEP. The program operates similar to a typical resource room where children move in and out throughout the day. Children with mild disabilities receive assistance in basic curriculum areas; this may range from providing a set of notes to allowing a child to tape a class. Children with more severe disabilities may be accompanied during the day by a teacher aide and follow a specialized schedule. Their focus is on functional life skills, as well as basic academics. Speech therapy is provided by an on-site therapist employed by the school, as well as whatever services are available from the district. Teachers write IEPs for each child in each subject area and evaluate the students at the end of each quarter. Teacher aides plan weekly lessons and activities, help transport children for community training, accompany students to class and supervise lunch and recess.

Program Implementation

1. The hiring of qualified staff is essential, as well as training regular teachers to write IEPs.
2. It is essential that parents receive sufficient information as to the purpose, scope and activities of the program; their cooperation is paramount.

3. The parish commitment is also essential, since support from the community adds resources to the experiences of the children.
4. Regular, professional screening and assessment of students needs to be done by a qualified individual.

Learning Support Program at Mecklenburg Area Catholic Schools, Diocese of Charolette, NC

The Mecklenburg Area Catholic Schools consist of one high school, one middle school and five elementary schools that serve 3,675 students in the Diocese of Charlotte.

Program Focus

Providing additional academic assistance to students having difficulty with the curriculum in the regular classroom, as well as support for their parents and teachers is the focus of the Learning Support Program. Direct and consultative services are provided free of charge for any student needing assistance whether or not there is a diagnosed disability.

Program Goals

1. To assist the school community in identification of students needing additional educational support. These needs include mild learning disabilities, learning concerns, and attention disorders
2. To provide direct specialized instruction for students who are appropriately placed in a mainstreamed learning environment
3. To support teachers in providing appropriate and successful instruction to students who can be successful in the MACS System. Student accommodation plans may be provided for students with diagnosed learning concerns
4. To support parents who are seeking information support and/or services for their child who requires additional assistance

Program Activities

1. Learning support teacher monitors student progress, makes suggestions, does screening and referrals, directs services, trains teachers and parents, coordinates and schedules community professionals.

2. Learning support director supervises case management, teacher training and inservice opportunities, consults with Learning Support Teacher, parents, teachers and does admissions assistance with the screening process.

Program Implementation

1. Conduct a needs assessment. Identify students performing below grade level and other students who are struggling in the regular classroom. Identify the problem areas within the school when students are experiencing difficulty. Identify resources available for the program through the school and the larger community.
2. Align the mission statement for the program with the mission statement for the school.
3. Develop a budget for personnel (directors and teachers, depending on the number of schools served) and materials.
4. Develop a job description.
5. Hire a Learning Support Teacher.
6. Create referral process forms.
7. Design student accommodation and support plans.
8. Conduct needs assessment for classroom teacher training and develop plans accordingly.
9. Develop a relationship with the community professionals and parent organizations.
10. Design a schedule for servicing students, including quarterly monitoring of student participation and of diagnosed and undiagnosed disabilities.
11. Collect materials for reteaching.
12. In-service teachers and parents on program goals and referral process.
13. Start taking referrals.

Family Builders of the Archdiocese of Louisville, KY

Family Builders is a family/school collaboration initiative of the Center for Family Ministries of the Archdiocese of Louisville supporting children's academic and social competence.

Program Focus

Family Builders operates on four underlying beliefs: that all families want the best for their children; that family/school partnerships build safety nets in the best interests of children; that children must always be part of their own problem-solving team and that parenting, like teaching, is a one-shot opportunity for adults with children that can be done with help, heart and hope.

Program Goals

1. Expand counseling coverage in the 60 parochial elementary schools of the Louisville Archdiocese
2. Provide archdiocesan-wide consultation and emergency or crisis response to all schools
3. Create a paradigm that moves schools from a rescuer posture with children and families to one of empowerment, partnership and systemic thinking
4. Support counselors, faculty and administration with inservice, networking opportunities and other resources
5. Increase the professionalism of counselors
6. Respond to the needs of rural schools
7. Increase the pool of counseling interns used in Catholic elementary schools

Program Activities

The school signs an agreement stating it will participate in training, provide appropriate referrals, counseling space and access to families. Family Counseling, in turn, agrees to provide interns, training clinical supervision and research. This is a hiring agreement, and, typically, a consortium of schools is formed to pool resources. Family counseling has formed relationships with several colleges and universities in the area and these provide the interns. Two interns do a 15-20 hour per week practicum placement to include 10-15 clinical hours. The school's principal and/or a lead teacher, the on-site coordinator and its interns attend three-hour monthly Family Builders training as a team. The school site coordinator, in conjunction with the classroom teacher, identify a student with a potential problem, set up a meeting with the parent, the principal, teachers and the child. While the recommendation might be for the par-

ent and/or the child to get counseling, the school does its part by offering academic help, such as tutoring or teaching strategies. The team monitors the progress and may prescribe further help as teacher, parent and child evidence the need.

Program Implementation
A Family Builder Steering Committee, consisting of parents and other community leaders established the following criteria for schools wishing to become Family Builder schools:

1. Enthusiasm of the principal;
2. Experience with other collaborative programs;
3. Availability of funding to hire/share an on-site coordinator.

C.A.R.E. Program at St. Petersburg Catholic High School, St. Petersburg, FL

St. Petersburg Catholic High School is a co-educational school serving the lower deanery of the Diocese of St. Petersburg. The school enrollment has nearly doubled over the past five years and is currently over 500 students in population. The course offerings range from remedial to advanced placement.

Program Focus
Christian Action through Responsible Education (CARE) seeks to provide services to all members of the St. Petersburg Catholic High School community who are in crisis. To that end St. Petersburg Catholic High School employs the philosophy and distinction of being a proactive institution. CARE, a twenty-four hour comprehensive student/family assistance program is available to all members of the St. Petersburg Catholic High School Community.

Program Goals
1. To make St. Petersburg Central Catholic a 100% alcohol, tobacco and drug free School
2. To provide an educational environment whereby students feel free to express their feelings and find support
3. To provide active, viable support groups for those in need (Groups will be developed to address the various needs of the community at the time)

4. To provide active parenting support groups for those families in need
5. To provide ongoing educational programs for students, parents, faculty and staff
6. To provide a comprehensive professional referral system for those who require its services

Program Activities

St. Petersburg Catholic High School contracts with a full-service mental health community and various testing laboratories. Specific contacts at each location are established and a confidential referral system put in place. C.A.R.E. also uses the services of the school-parent organization and the St. Petersburg Police Department to provide seminars and programs to educate the faculty, staff and parents. Services provided through the program include but are not limited to:

1. Individual and family counseling provided by licensed clinical psychologists, offered at a reduced rate using a sliding scale;
2. Marriage counseling;
3. Staff Development programs;
4. Speakers;
5. Crisis intervention support and personnel;
6. On-site student evaluation;
7. Access to a full-service residential treatment facility with programs specifically tailored for adolescents and one for adults;
8. Laboratories that conduct full drug screens;
9. Triangle program to support and guide the family and student (Triangle consists of the school administrator, the family and the therapist);
10. Providing connections to Alateen, Narcotics Anonymous, or other appropriate self-help programs;
11. A crisis hotline that is open 24 hours a day for parents, teachers or administrators to do emergency referrals.

Program Implementation

A caring Catholic school needs to be proactive rather than reac-

tive even before a program such as C.A.R.E. is considered. The school community needs to admit that there are students who have problems with chemical dependency. Involvement of counselors, parents, teachers, administrators must be sustained in order to follow through on long-term intervention, treatment and support of students and families who deal with the problem of drug or alcohol abuse. It is vital that linkages be made with agencies who have professionals on staff 24 hours a day to handle the interventions. Finally, linkages also need to be made with other support service agencies in the community to bolster the treatment and long-term support of students and their families.

Seton Center of Jersey City, NJ: A program of the Sisters of Charity of St. Elizabeth

Seton Center is not a school; rather it is a place where the very serious and diverse needs of the people of Jersey City are addressed and met. The center has set up a cooperative program with four area schools: St. Bridget's, St. Peter's, St. Mary's Elementary and St. Mary's High School. The majority of the families served are primarily in the lower to middle income groups.

Program Focus

The program's primary focus is a family systems approach. Through a variety of prevention programs for alcohol, drug, smoking and sexually transmitted diseases. Programs are provided for adolescents who are experiencing difficulties with loss and separation. The Center also provides programming for faculties of the schools served by the Sisters of Charity and for those parochial schools in downtown Jersey City. There is a special emphasis on programs focused on multicultural understanding and teaching techniques to meet the needs of these diverse populations.

Program Goals

1. Provide inner-city youths and parents with alternatives to substance use.
2. Provide incentives and encouragement to non-drug using youth to stay away from drug using peers and not become involved with gangs.
3. Provide information and comprehensive treatment of drug and alcohol, conflict resolution in order to enable

students to learn effective strategies for decision making around friendship selection and staying drug-free.

4. Provide information, skill development and support programs to all who impact and interact with students: peers, parents and teachers.
5. Present a comprehensive series of workshops dealing with the topics of parenting, conflict resolution and mediation.
6. Provide program and experiences which work with children, families and schools to provide comprehensive social service and support.
7. Provide programs which focus on early intervention, skills training, healthy school environment, parent involvement and training and teacher training.

Program Activities

The Center asks teachers and parents to identify "at risk" students and the Center provides preventive training designed to keep students in school, and help them to develop decision-making skill to avoid behaviors that would jeopardize their health and welfare. Workshops designed to meet particular student needs are provided for teachers and parents. These include academic oriented workshops, problem solving skills, self-esteem issues, drug/alcohol issues. The Center has set up working relationships with local colleges, Catholic Community Services, hospitals and other community-based agencies to provide technical assistance. There is a neighborhood health clinic located at the Center, where nurse practitioners, dentists and medical professionals provide diagnostic and treatment services. A summer Peace Camp was established in the summer of 1996 for 9th and 10th graders to help develop conflict management skills. ESL classes are made available to students and families, and spiritual direction is also available. Literacy/ Job Search programs and life skills programs round out the activities of the Center, and the directors are constantly looking for other tools to provide the people whom they serve.

Program Implementation

Seton Center was born out of the 1991 General Assembly of the Congregation of the Sisters of Charity, who continue to fund it. This commitment to do all that is necessary and to provide the resources necessary is essential to implementing a similar pro-

gram. Having personnel willing to do the "leg work" to write grants and/or secure funding from private and public sources is a first step toward implementation. Networking and collaboration with other agencies in the private and public sector makes available resources and expertise. Securing the collaboration and cooperation of the Catholic schools in the area, with a concomitant commitment on the part of the administration and faculties of those schools is important, because the identification of "at risk" students is most likely to come from teachers. Finally, securing the trust and openness of the people in the neighborhood is essential. Flexibility is a must when working with people whose life situations are in constant flux.

Nativity Jesuit Middle School of Milwaukee, WI

NJMS is located in a building which formerly housed a parochial school, in the heart of a predominantly Hispanic neighborhood. NJMS serves only middle school boys and their families.

Program Focus

The program attempts to meet the needs of its students by utilizing the following components:

1. A year-round school, including a six-week residential summer camp;
2. Emphasis on language arts both in English and Spanish
3. Small classes;
4. Required evening study halls Monday-Thursday 7:00-8:45;
5. Many planned weekend activities for students;
6. ESL classes for parents and older siblings in the evenings;
7. Computer education for parents and other adults.

Program Goals

1. To involve adults in a bilingual literacy program
2. To develop leadership within the Hispanic community by offering a total education
3. To take young Hispanic males out of the urban setting for a number of weeks every summer in order to instill self-reliance, cooperation and exploration of possibilities available to them

4. To achieve peace of mind among the families served by offering their sons year-round education
5. To give young Hispanic males hope to becoming leaders within their own community

Program Activities
The school day is the traditional 8:00am-3:00pm with features that include: daily assembly, small classes (2-10), daily Spanish classes, emphasis on language arts, teaching students at their own ability level. Required after-school activities include: one day of swimming, one day of Boy Scouts, one day of art class, two days of sports, and optional weekend activities throughout the year. Required study halls are held each evening from 7:00 to 8:45 Monday through Thursday. A required five-week residential camp in Northern Wisconsin is held for students entering 6th, 7th and 8th grades.

Program Implementation
1. Identify committed sponsorship.
2. Commission a study of need.
3. Explain the program to the community.
4. Adapt the program to community needs and desires.
5. Identify and hire key personnel (fund raiser, principal, teachers, aides, etc.).
6. Find a site both for the school and the summer camp.
7. Take at least one year to set the program up in the community before beginning the program.
8. Use the setup year to raise funds and promote the program within the community.
9. Begin small by starting with only the lowest grade (6th) and build from the bottom.

Westside Catholic Educational Ministries, Chicago, IL

As with so many cities, Chicago's inner-city Catholic schools, especially those on the West Side, faced imminent closure unless some unified effort, geared toward not only financial viability, but toward meeting the very pressing needs of the children of the area, was mounted. In 1995, six schools were given the opportunity to create a "survival plan", based on a

two-year study that was a needs assessment. As part of the planning for the schools, Catholic Health Partners, Catholic Charities, Chicago Empowerment Zone and various other service organizations were invited to become a part of this new unified effort. The six schools are St. Angela, Holy Angels, Our Lady Help of Christians, Our Lady of Sorrows, St. Martin de Porres and St. Malachy.

Program Focus

The focus is multi-faceted, because the problems faced by the six schools are likewise multiple, necessitating the solution on many fronts. These areas of focus are:

1. Retraining of teachers and aides to identify and recognize needs of inner-city youngsters and their families; Addition of a performing arts program so as to engage youngsters in an area where they can achieve a modicum of success;
2. Inclusion of special services provided by the agencies listed above;
3. Reconfiguration of the six buildings to allow for specialization of programs by site;
4. Change of management configurations, including the establishment of a single board and centralized finances to reflect the change in program focus;
5. Installation of a person to oversee and coordinate the entire program at the six schools.

Program Goals

1. To recreate and restructure authentically six existing Catholic elementary schools on Chicago's West Side, establishing full-service programs
2. To create educational and service programs which respond to the real needs of the students and their families
3. To establish a new management model which supports principals as educational leaders and moves their many other "hats" to other WCEM staff members
4. To establish a principal, teacher, teacher aide and parent-guardian training program and resource center

5. To recreate each site as a new institution to be different from the "traditional" Catholic school
6. To be a lay-managed program

Program Activities
The program started with the hiring of a consultant who would become the overall coordinator. Next, governance and finance were centralized, and goals were crafted and agreed upon. To date, there is ongoing in-service of professional and para-professional staff. Various outside agencies have been contacted to:

1. Provide professional in-service and follow-up;
2. Assess student needs;
3. Provide funding for new programs;
4. Provide personnel for the performing arts program;
5. Help on-site principals with new management styles.

Program Implementation
According to the coordinator of the program and the superintendent, the complete restructuring of inner-city Catholic schools is certainly preferable to their eventual demise, as well as to their eventual marginalization if changes are not wrought by taking a hard look at where they fit in our cities. The WCEM program began with the willingness of the Chicago Archdiocese's willingness to hire a consultant and to take his advice and vision by engaging him to coordinate the changes. It is, therefore, essential that groups of schools eager to take up the challenge also be willing to take up the risk of handing over their schools to a central board, or to boards willing to become more involved, or, simply to become a group with "one mind, one Spirit". Linkage of the school communities with other agencies can multiply the resources available to the students and their families, and, finally, teachers, parents, administrators, aides, must receive consistent in-service to "fine tune" their sensitivities to inner-city student needs and to enable them to meet them.

Chapter 3

Testing and Students with Special Needs: What Are Reasonable Accomodations?

–Antoinette Dudek, OSF

Teachers are faced with many responsibilities in their classrooms. Among those most difficult is preparing their students to learn how to take tests with minimal anxiety. Another exacting task is interpreting the test results and sharing the information with student, parents, administrators and, if appropriate, other teachers. Administrators and teachers are periodically updated on the various tests available for measuring student abilities. Concerns about appropriate accommodations for some students, especially those with special needs, are often discussed. Why, then, is there so much apprehension about the testing results?

Moreover, why is there such an effort to separate "good" students from "poor" students at the time of testing? The message is evident: "I'm not expected to do well because I am in the lowest reading or math group."

If the issue of testing and assessment is complicated for the average population of students, think how more complex it becomes when a student has special needs. When it comes to testing, students with special needs usually fall into two distinct categories: those who do not participate in testing and those who do. For many years, it was believed that children with special needs, especially at the elementary level, should be absent or formally excused on the day of testing, so as not to skew the classroom composite score. This rationale, though well-intentioned, was thought to help salvage the often already scarred self-esteem of the child. The flip side of this thinking ensured that the philosophy about students with special needs was indeed so different from that of "normal" children that they were not held responsible for learning in the same way as their non-disabled peers. I am not suggesting that students with special needs do not need accommodations. I am saying, however, that to have no expectations of them as responsible learners, recognizing their need for adaptations, is to regress to the mentality that special education is the only reasonable accommodation for all children with special needs.

Today, many educators believe that students with special needs can and should participate in testing provided that appropriate interventions are granted. One question often raised asks if it is responsible to prepare children to take tests? It is reasonable and right to prepare children to understand the process of taking tests. Preparing students to take tests is far different than giving children answers to the tests. Preparing students to take tests means to tell children: 1) It is important to have a good night's rest; 2) The classroom may be arranged differently; 3) The number of things on their writing space or desk may be limited; 4) It is important to do one's best.

Testing is a valuable part of learning, but it is only one part of the learning process. Children who learn how to take tests well, that is, with minimal anxiety, fare better than students who exhibit anxious behaviors. At the risk of oversimplifying

the obvious, it is important that today's children learn how to thrive in stressful situations. For many students, taking tests is inherently stressful. For students who have special needs, the stress level is often exacerbated by their unique requirements.

If testing is to be regarded as a valuable part of a child's total education, it is important that it is perceived as such by students, teachers and parents. Quite often, when testing is not viewed as an ancillary part of the curriculum but as a means of excluding children from various activities, the whole notion of testing takes on a harsh form. Children with special needs are not strangers to this phenomenon. For some, testing has done nothing more than remove them from school-wide programs and activities that they might have enjoyed with their non disabled peers. This exclusion has caused children with special needs and their parents to be less than enthusiastic about going to school to find out their child's test results.

Piaget's theory of cognitive development can help teachers prepare their students to take classroom tests with less stress by asking them why they chose certain answers. When Jean Piaget worked at the Alfred Binet Laboratory in Paris, one of his tasks was to standardize the French version of a British intelligence test. The rest, as we know, is history: Piaget became fascinated by the incorrect answers they gave to test questions. Building on Paiget's theory of "why" can help eradicate previously held notions about how less-adept students process information. Admittedly, this understanding will not change test scores, but will provide both teacher and student with helpful information.

Psychologists have often said, "We turn to Piaget for ideas, not statistics." Piaget renounced complicated statistical measures in favor of his acute observational techniques. His methodology was based on a technique of free conversation that he developed. Piaget believed that children's spontaneous comments provided valuable clues to understanding their thinking. He was not concerned about right or wrong answers, but about what forms of logic and reasoning a child used to arrive at the answer.

Piaget's theory of cognitive development revolutionized our thinking about how children think. He challenged educators

and psychologists to focus less on what children know and more on the ways they come to know. If Piaget's legacy is to continue in our classrooms, it is essential that we strive to encourage thinking and learning in our students by refraining from telling them exactly how to solve a problem. Instead, like Piaget, let us ask questions in instruction and in tests that will encourage children to expand their knowledge base.

This theory of learning is appropriate both for teaching and for testing. Another way to promote age-appropriate test-taking strategies for all children, including those with special needs, is to teach students how to advocate for themselves. It is important to help children with special needs understand their responsibilities in test-taking situations. They are accountable for reminding their teachers about needed interventions that might help them perform better on tests. When students negotiate with their teachers, both experience a sense of accomplishment and fulfillment. Respect is also evident because the teacher is able to appreciate the child as an individual with inalienable rights. Responsibility, though important for all students, is especially essential for students with special needs because it moves them from learned helplessness to acquired independence. That is no small feat for students with special needs, especially as they move into their teens. Students should regard a teacher as an adult who genuinely wants them to succeed to the best of their innate ability.

Some teaching techniques for students with special needs might include:

1. **Using a multisensory approach**. It is important to encourage students to utilize all their senses when devising ways of getting information into their heads. Sight and hearing should be employed to the fullest extent possible. Class notes may be read aloud and recorded onto a tape or disc and then played back. Using both visual and auditory exercises will help students retain the information better. Teachers can also highlight important vocabulary and concepts. Taking notes helps to develop better fine motor skills which are important for completing job application forms, updating calendars and checkbooks and signing various professional and job-related forms.

2. **Typing class notes**. Promote typing instead of writing for students with ADHD (Attention Deficit Hyperactivity Disorder). Typing notes will make it easier to read and reorganize. Typing notes requires a student to think about the material again. This helps one retain the information for a longer period of time.
3. **Overlearning the material**. Overlearning is a strategy that involves restudying the material already known. It is important to teach students the value of overlearning material, repeating the material over and over again helps students retain the information and helps them retrieve it from memory the next time they take a test.
4. **Predicting test questions**. It is important to assist students in trying to figure out what questions and problems more than likely will be on the test. They should be encouraged to ask a study partner for help. They should also learn to anticipate further questions.
5. **Using flashcards**. Students should be encouraged to use flashcards when attempting to memorize. Flashcards are helpful because they are handy enough to keep in a pocket or a purse.
6. **Avoid cramming at the last minute**. This practice does not work well for people with ADHD. When too much information is crammed into the brain in a short amount of time, it's as though the brain shuts down. For most people with ADHD, especially teens, cramming is one of the worst techniques to use. Cramming increases stress and weakens the ability to be calm and rational.
7. **Get plenty of rest the night before**. Students who are overly tired lessen their chances of doing well on tests because sleep deprivation increases anxiety levels.

Conclusion

Testing is a helpful tool. Among other things, testing affirms one's ability to retrieve information in an organized manner. For students who have little difficulty recalling facts, and who have developed techniques to reduce anxiety, classroom testing is simply another rubric of a holistic curriculum. For students who experience great difficulty and anxiety, class testing may

up the ante of their perceived success as judged by teachers, parents, classmates and themselves.

Justice, not equality, in test-taking situations must be the norm for all students. Students who need accommodations in order to succeed must be helped to understand that. Students who do not require special accommodations need to respect those who do. Why? Because if schools are to truly commit to total quality Catholic education at all levels, justice for all students must prevail. This includes program accommodation, not only external entry and exit accessibility.

For further information, consult:

Crist, J. J. (1996). *ADHD: A teenager's guide*. King of Prussia, PA: The Center for Applied Psychology.

Rief, S. F. (1993). *How to reach and teach ADD/ADHD children*. West Nyack, NY: The Center for Applied Research in Education.

Singer, D. G. & Revenson, T. A. (1978). *A Paiget primer: How a child thinks*. New York: Penguin Books.

Chapter 4

Building a Better Brain: Creating the Classroom of the 21st Century

-Robert R. Bimonte, FSC

In seeking ways to meet the diverse needs of youth, it is absolutely essential that we be aware of the explosion of new insights that have come from current brain research. Taking these findings to heart will definitely impact the way we run our schools and conduct our classrooms. Even a basic understanding of how our brains function will enable us to address different learning styles and provide the appropriate experiences to make learning a positive and enjoyable experience for all students.

Teaching and the Human Brain

It would be virtually impossible not to have read or heard some bit of research in the past few years about the human brain. Every magazine, newspaper and educational journal regularly features articles highlighting some new finding. Indeed, there seems to have been an explosion of interest in this incredible source of our intelligence, and we have yet only scratched the surface of this great mystery.

One interesting new development is that scientists and researchers now speak about a "Triune Brain." We don't have one brain; we actually have three. Each has a distinct purpose, and function, but all three work together.

The oldest of these three brains is the reptilian brain or "brain stem." This brain has evolved over the past four million years and its primary purpose is to keep us alive. It controls all of our basic body functions (e.g. heart beat, blood pressure, breathing, etc.) without having to expend very much of the brain's energy.

At the same time, this reptilian brain is constantly scanning the environment for any sign of threat or danger. If and when it perceives something that might possibly cause us harm, it immediately activates our survival response. The body becomes tense and rigid, our heart starts beating faster, adrenaline gets pumped into the bloodstream — all making our bodies ready for "fight or flight" — whichever is necessary to keep us alive.

It is important to understand that "fight or flight" does not necessarily mean physical fighting or actually running away, although these are certainly responses that all of us have seen or experienced. I can fight or run away while I'm sitting right in front of you. In effect, I "shut down" and withdraw into myself, surrounding myself with an invisible protective cocoon. Your reptilian brain tells your body to do whatever is necessary to keep you safe.

Whenever children, or adults for that matter, feel threatened, the brain's energy shifts to the reptilian brain. This is an autonomic reaction over which we have no control. The problem is that the reptilian brain has no thought or language.

Therefore, when the reptilian brain is receiving the majority of the brain's energy, no learning can take place. That is why it is so important that school be perceived as a safe and secure place for both students and teachers. The best lesson in the world will not work if students feel threatened.

The second brain is the paleomammalian or limbic brain. This is the seat of all of our emotions, both positive and negative. It, too, has no language but it is extremely important to the learning process because 80% of the brain's memory circuits are located in the limbic system. That is why it is so important to engage students emotionally. Otherwise, the memory circuits will not be stimulated.

This limbic brain works very much like a filter. This is somewhat of an oversimplification, but if an experience is connected with a positive emotion, it gets channeled into long-term memory. If the experience is connected to a negative emotion or no emotion, it gets channeled into short-term memory.

We know, however, that some people carry many painful experiences with them that haunt their memories. Why is that?

The key factor in long-term memory seems to be adrenaline. As we already noted in discussing the reptilian brain, adrenaline is released into the bloodstream when we are threatened or afraid. Adrenaline is also released when we are excited or happy.

It seems to be the release of adrenaline that stimulates long-term memory. It is up to us as educators to make sure that the release of adrenaline is due to positive experiences.

The third and largest part of our brain is the cerebral cortex. This is the only part of our brain where thinking and learning take place. That is why it is so important that we keep our students in their cerebral cortex as much as possible. This is something we do very well in Catholic schools by creating a positive values-based learning environment.

It is important to remember that all three parts of our brain function simultaneously; however, certain conditions can shift the energy so that it might be more concentrated in one part of the brain over another.

If someone is anxious or depressed, it is very likely that energy will be concentrated in the limbic brain to the detriment of the energy needed for the cerebral cortex to function at its best. If a person feels threatened, the reptilian brain will receive the majority of the energy, and again, we will not have the cerebral cortex operating at peak capacity.

Think about students who attend school in some of the more dangerous areas of our cities. Once you understand the concept of the triune brain and the shifting nature of the brain's energy, it becomes quite clear how students can go through eight, ten or twelve years of that system and graduate not knowing how to read. If students have to walk through a metal detector to get into school — and in spite of it, know that their classmates are still carrying weapons — what part of the brain do you think is going to get the most energy? The reptilian, of course. We are talking about survival, and remember, the reptilian brain has no thought or language. Therefore, there can be no learning.

We can, however, apply our understanding of the triune brain to students in any one of our schools. If a child has a fight on the bus, gets a failing grade, has a problem at home, or was reprimanded by a teacher in the previous class, that child's limbic brain will be receiving the majority of energy.

As teachers, our job is to make sure that we bring the energy back to the cerebral cortex when students enter our classroom. We do this by making sure that our classrooms are warm and welcoming environments. We greet children by name and find something positive to say about them. Nothing raises the energy to the cerebral cortex like affirmation. Combine that with a learning environment that is integrated, interactive and exciting, and you can rest assured that the brain's energy is in the right place for thinking and learning.

The Brain and Its Patterns

Another insight from current research has revealed that the brain is a pattern-seeking device. The brain loves patterns and, in fact, seeks patterns continually. Patterns that are repeated over time become programs or habits.

We have patterns for so many of the things we do that we are not even aware of them. We have patterns as complex as the ways in which we relate to people and as simple as our daily routines.

We have a pattern for showering each morning and another pattern for getting dressed. We usually follow the same route to work. Our daily routine not only makes our actions more efficient, but the established pattern provides the necessary security to keep the reptilian brain in check.

The brain loves its patterns and clings to them tenaciously. That is why they are so difficult to change — even if they are unhealthy patterns.

Is it possible to change a pattern? Yes, but it requires four things: the **DESIRE** to do so; a clear **VISION** of the goal; a step-by-step **PLAN** for getting there; and **ONGOING SUPPORT** along the way.

Whenever you try to change a pattern in yourself or someone else, know that the brain is going to resist. In reality, we do not change our patterns; we learn new ones. Therefore, when seeking to teach or learn "new" patterns, it is important to know the stimuli to which the brain most readily responds.

When it comes to learning anything new, simply remember the acronym **CUE**:

C reative
U seful
E motional Connection

Creative

Creativity in teaching is one of the best ways to ensure that learning will take place. One of the most important educational breakthroughs to appear in recent years is Howard Gardner's theory of multiple intelligences. Teachers who have incorporated this research into their lesson planning have achieved tremendous results.

Currently, Gardner theorizes that there are eight intelligences:

- Musical
- Linguistic

- Logical/Mathematical
- Spatial
- Bodily/Kinesthetic
- Naturalist
- Interpersonal
- Intrapersonal

Each of us possesses all eight to varying degrees, but we have a dominant one among the first six and a preferred one of the last two.

The Eight Intelligences:

*People with a **Musical** Intelligence:*

- Learn concepts by putting information to music;
- Sing, hum, whistle and move their bodies with rhythm;
- Are sensitive to non-verbal sounds in the environment;
- Appreciate the "musicality of language";
- Respond to rhyme, rhythm, and repetition in language and music;
- Learn best when information is sung, tapped out, or whitled.

*People with a **Linguistic** Intelligence:*

- Learn best by hearing, seeing, and saying language;
- Think in words;
- Enjoy reading, writing and story-telling;
- Are attracted to language-rich environments (e.g. theater);
- Enjoy word games (e.g. crossword puzzles).

*People with a **Logical/Mathematical** Intelligence:*

- Learn by forming concepts and looking for patterns, relationships and categories;
- Need to actively manipulate objects and experiment with-things in an orderly way;
- Constantly question and wonder about information and events;
- Need lots of time to explore new ideas;
- Follow the "scientific process" naturally;

*People with a **Spatial** Intelligence:*

- Learn visually and need to be taught through images, pictures, and color;
- Think in pictures or images;
- Respond to audio/visual materials;
- Learn concepts through art;
- Are highly influenced by their environment.

*People with a **Bodily/Kinesthetic** Intelligence:*

- Learn through role-play, drama, creative movement, and other "whole - body" activities;
- Internalize information by manipulating, moving, and touching materials;
- Communicate very effectively through gestures and other forms of body language;
- Have excellent large and fine motor coordination;
- Make decisions based on "gut feelings".

*People with a **Naturalist** Intelligence:*

- Look for patterns in natural events;
- Recognize and discriminate among categories and patterns in both the natural and cultural environment;
- Are sensitive to changes in the environment;
- Learn by observing;
- Look for incongruities and wonder how to fit information into existing patterns.

Gardner's research indicates that not only does each of us have a preferred way of interacting with the world, but also we have a preferred way of processing information. This is reflected in the last two intelligences.

*People with an **Interpersonal** Intelligence:*

- Learn best through interaction with others;
- Are great organizers and communicators;
- Enjoy activities where problem solving skills are used;
- Are frequently the leaders in the classroom.

*People with an **Intrapersonal** Intelligence:*

- Learn best when left by themselves;
- Need opportunities for independent study, self-paced activities, and individualized projects and games;
- Have deep awareness of their inner feelings, dreams and ideas;
- Are often reflective and intuitive;
- Need private space and time;
- Learn through their own inner speech and imagery.

Usefulness

Usefulness is determined by each individual learner in the here and now. Telling a student that they need some piece of information or a particular skill for the future only provides sufficient motivation if that student already knows his or her career choice. If medicine has already been selected, then it makes sense to study biology. Otherwise, we hear one of the most common student complaints: "Why do we have to learn this?"

It's a very good question, and if we do not have an answer that in some way demonstrates usefulness, then we need to ask ourselves: "Why am I teaching this?"

A good example is the parts of speech. In most school systems the parts of speech appear in the Language Arts curriculum for twelve years, yet some students never get the concept and still speak and write coherent English sentences.

In no way am I implying that we should not teach the parts of speech. The questions I would raise, however, are: Are they worth twelve years in the curriculum? Has anyone ever been asked to define an adverb in a job interview?

Students learn to write by writing. They learn to read by reading. They do not learn to read or write by studying the parts of speech. In many ways, they are brain-antagonistic.

Many theorists contend that the basics of language are genetically hard-wired into the brain. Studies show that we learn 80% of our vocabulary along with all of the basic rules of grammar and syntax by the age of six – all without ever doing a ditto!

Show a child of three an object, for example, "tree." Show them two of those same objects and they will say "trees." Similarly, show them one rodent and they will say "mouse," but when you show them two rodents, every three year old in this country will say "mouses!" They already know that to make a plural, you add an "s", but then we have to teach them that English does not follow its own rules and have them "unlearn" what they already know.

Whether they know it intuitively or have generalized the rule from their experience, the fact is that they already have the concept. Why, then, do we spend so much time teaching it?

Emotional Connection

Did you ever have a teacher you really loved or admired? Did you learn for that teacher? Of course, you did.

Unfortunately, somewhere along the line, you might have had a teacher that you feared or disliked. Did you learn for that teacher? The answer is both yes and no.

When fear is used as the emotional connection, there will be short-term learning, but it is not retained. What does remain is the negative emotional connection and often a dislike of that particular subject as well as the teacher.

That is not, however, true of what we learned from the teachers we loved and admired. We could not learn enough in their classes, and we remember both them and the material they taught. These teachers loved what they did and were passionate in what they taught. They were enthusiastic and their enthusiasm was contagious. It also stimulated our limbic brains, the seat of memory.

The Role of Experience

One of the most significant findings of current brain research is the importance of experience in the formation of the neural network.

The human brain is made up of billions of brain cells called neurons, and each neuron is capable of growing up to 500 dendrites. These are hair-like extensions that grow from either the tail or cell body of the neuron and make the connections across

the synapses. Each time you have an experience, you grow a dendrite. As the dendrites multiply, a neural network or web develops. As the neural network increases, the ability to make connections increases. That is what we call "learning."

One of the greatest travesties in education today is the labeling of too many students as "disabled." More often than not, the reality is that they do not have an inability to learn, but rather they have been experientially deprived and do not possess the necessary neural network to make the connections that we expect them to make.

Today, many children come to school without the "traditional" set of experiences upon which the school paradigm is based. We must look carefully at the assumptions we have made and realize that there are only two ways to "get into" anyone's brain. Either you must connect to the experiences they already have and thus enable the dendrites to connect in new ways and form new webs, or you must provide the experiences to grow the dendrites that will create the networks and build from there. If the neural networks have not been sufficiently developed or do not even exist, that child should not be labeled or condemned to the cycle of failure. We need instead to provide them with the necessary experiences which they missed through no fault of their own.

As we learn more and more about the formation of basic neural networks in early childhood, it should cause us to re-examine our early childhood programs and think about restructuring them to be far more experientially-based. Once students have the neural network that grows from real world experiences, content and skill learning will follow.

There is no doubt that some children have genuine neurological or sensory impairment that makes the learning process more difficult, but many of the children in our schools today do not deserve to be labeled. What they need is a brain-compatible learning environment that provides meaningful content taught through experience.

Chapter 5

Critical Collaborations: School, Family and Community

–Mary E. Walsh, Maureen A. Buckley and Kimberly A. Howard

Our society has seen a renewed commitment to the old adage that "it takes a village to raise a child." The American public's increasing awareness of the problems confronting its children, youth, and families, particularly in urban areas, has led many to conclude that these issues can only be addressed by working to restore our lost sense of community (McLaughlin, Irby, & Langman, 1994). To do so, many have suggested that we turn to what has long been the center of this proverbial "village" or community, the local school.

Catholic schools have historically served this central role in their respective "villages," that is, the parishes. Catholic "parish schools" have forged powerful links to families and community and, as a consequence, have supported the development of the "whole child" from an educational, social, moral, and spiritual perspective. They have served as a model for progress for both public and private secular schools across the country where linkage of school, family, and community has now become a core component of educational reform. Most policy makers, educational professionals, and political leaders have become convinced that not only must the school be the center of the neighborhood or community of which it is a part, but that school reform and neighborhood renewal must be intimately linked. In turn, community schools, which address a wide range of needs (e.g., educational, social, health), are receiving increased attention from educators and service providers across the country who see such efforts as offering some means of resolution. This paper will discuss the practice of collaborations among school, family, and community, offer a theoretical rationale for the importance of such collaboration, and reflect on the current position and ability of Catholic schools to engage in this agenda.

The Role of Schools

Children and families in the United States are facing unprecedented threats to their survival and healthy development. Census data from the 1990s indicates that in the United States, more children live in poverty than in any industrialized country in the world. The obvious human cost of child poverty coincides with an enormous economic loss, in terms of both "dollars" and diminished productive capacity (Sherman, 1994). Poor nutrition, unsafe sex, drug and alcohol abuse, familial and community violence, teenage pregnancy and parenting, lack of job skills, inadequate access to health care, and homelessness are some of the myriad challenges that confront today's school children and their families. The impact of these "modern morbidities" on the educational achievement of young people is widely recognized (Bell & Jenkins, 1991; Eckenrode, Laird, & Doris, 1993; Furstenberg, Eccles, Elder, Cook, & Sameroff, 1997; Masten, 1992), particularly in urban schools which educate a substantial number of poor children. A significant link exists between poverty and the inferior quality and quantity of learn-

ing opportunities, both at home and at school (Sherman, 1994). Similarly, exposure to chronic community violence has been associated with educational difficulties, including poor academic performance, behavior problems, reduced concentration, and the possibility of being mislabeled "learning disabled" (Garbarino, Dubrow, Kostelny, & Pardo, 1992). Recent studies reveal the wide gap in achievement scores between children in urban and suburban areas. While the negative impact of such risk factors on school performance seems clear, there has historically been less consensus regarding the school's role in addressing these problems.

Over the past two decades, there has been considerable discussion in our society about the role of schools in addressing these contemporary morbidities. At one end of the spectrum have been those who believe that schools should not take responsibility for responding to these needs. While this perspective acknowledges the many challenges that confront youth on a daily basis, it views the mission of schools to be the education of students in the core disciplines. From this perspective, taking responsibility for the broader aspects of development - physical, social, emotional, among others - diverts school staff from their central educative mission. As one local principal put it recently, "Parents and residents are asking the school to provide a wide range of services including health and child care. It seems wrong that schools are no longer just for teaching."

At the other end of the spectrum have been those who view schools as responsible for remedying all of the problems that confront our nation's youth. Schools are viewed as the single institution in society that can make a substantive difference in addressing societal problems. Advocates for this position are convinced that schools can and should cure society's ills and should find a way to serve the broad range of needs experienced by students and their families.

In the last few years, a middle ground has emerged between an exclusive focus on the academic needs of children on the one hand, and an effort to transform schools into multi-service centers on the other hand. There is a growing recognition that schools can and must respond to the broader developmental needs of students in order to maintain their primary education-

al focus. While children have always come to school with problems, the increasing intensity of the problems has now become a significant barrier to learning for many children. As every teacher can attest, children cannot learn if their basic needs for food, safety, and nurturance have been seriously compromised. Hungry, abused, depressed, and frightened children can render the best "instructional practices" ineffective. The new emphasis on national standards is serving to highlight the potential negative impact of the new morbidities on academic achievement. In the face of these serious challenges to teaching and learning, schools now realize that they have no choice but to address the non-academic needs of students precisely because these needs constitute a serious impediment to the primary educational mission of the school (Adelman, 1996; Walsh & Buckley, 1994).

A second impetus for schools to recognize their role in addressing the needs of the "whole child" emerges from society's growing concern about the ability of tomorrow's citizens to continue to build and maintain a democracy. When the bonds that bind family and community have eroded, the process of value instruction, or educating children about positive rules of behavior, is jeopardized (McLaughlin et al., 1994). Schools are once again becoming more cognizant of their broader purpose, that is, to educate tomorrow's citizens, not just today's children (Harkavy, 1998). Society is increasingly aware that children who can read but are unable to make positive moral choices have not been truly educated. Learning to solve "problems of living" goes hand in hand with learning to solve equations. Educating children and youth for democracy requires schools to attend to more than just cognitive mastery and to address the developmental issues of the "whole child."

The Role of Family and Community

At the same time that schools are coming to recognize their role in addressing the broader needs of children and youth, schools are rightfully aware that they cannot do it alone (Lawson & Briar-Lawson, 1997; Payzant, 1992; Riley, 1998). As noted by Freiberg (1994), "In the 1950s, the education of students was sustained by five pillars of support: the family and home, the school, religion, community and culture" (p. 157). Unfortunately, in recent decades these mutually-interactive sup-

port structures have largely disintegrated. This loss has been deeply felt. Present-day educators are increasingly becoming aware of their need to join hands with parents, community members, agency and clinic professionals, neighborhood organizations, institutions of higher education, and politicians in order to improve the life chances of children and youth.

Affiliating with and empowering families has been deemed crucial to the successful provision of comprehensive services (Davies, 1995). The vital role of families in their children's education is well documented (Henderson & Berla, 1994; Shartrand, Weiss, Kreider, & Lopez, 1997; Teachman, Day, & Carver, 1995). Children who have involved parents achieve at higher levels, attend better schools, and continue in school longer (Henderson & Berla, 1994). Parental characteristics that positively influence their children's academic success include encouraging exploration, taking time to listen and explain, and conforming the environment to their children's abilities and interests (Cole & Cole, 1993). Parental involvement has been deemed particularly central to the positive academic achievement of certain immigrant groups (Caplan, Whitmore, & Choy, 1989).

Similarly, the beneficial role of "the community" in the education of children and youth is widely supported. "Community" in this context refers not only to community members, but also community agencies (such as health centers, youth development agencies, etc.) and institutions, particularly institutions of higher education. There is increasing evidence that collaboration between schools and community agencies has had significant positive outcomes for children and families (Comer, 1995; Corrigan, 1996; Davies, Palanki, & Burch, 1992; Dryfoos, 1996; Holmes Group, 1990; Jehl & Kirst, 1992; Wang, Haertel, & Walberg, in press). When schools collaborate with community agencies in order to deliver services, both children and families receive more coordinated, comprehensive and effective care. Further, when schools and communities collaborate with universities, not only do youth benefit, but the school-family-community partnership is enhanced (Harkavy, 1998). The importance of universities being part of the school-community partnerships is increasingly recognized and supported on a national level: A conference co-sponsored by the United States Departments of

Education and Housing and Urban Development focused specifically upon the role of school-community-university partnerships in linking community building to education reform (Washington D.C., 1988).

Among educators and policy makers there is a growing recognition that school reform must occur hand in hand with neighborhood reform (Gerry, 1997). Conditions in schools and communities will improve only insofar as they improve together. In a review of the impact of the macroecological characteristics of cities on school performance, Wang and Kovach (1996) point to the link between the economic status of the community and the achievement of children in that community. They point to the increasing recognition that the changing makeup of the cities accounts for much of the failure of urban schools. In his study of the relationship between social forces and educational accomplishment in 53 major cities, Bartelt (1994) has noted that urban schools are increasingly schools of remnant populations which are trapped by economic irrelevance or diminished labor markets. The only hope for either school or community is to rebuild them both together.

The History of Services in Schools

Historically, schools have always taken some responsibility for the broader developmental needs of children. Because of the impact of stressors on learning and behavior, schools have sought ways to lessen the impact and to address the consequences of those stressors on their students. As early as 1890, reformers were advocating for the provision of medical and dental examinations, lunches, summer programs, recreational activities, and child welfare officers in American schools (Tyack, 1992). In the years since that time, school systems have made significant efforts to address some of children's developmental, health, and nutrition needs. By 1940, annual medical and dental exams were provided, and school lunches became the norm by 1950 (Myrick, 1993; Tyack, 1992). Depending on their funding structure, these services were often available to students in Catholic schools as well as those in public schools.

As the decades progressed, the federal and state governments began to increase funding to community agencies to address some of these needs (e.g., through entitlement programs for health care via Medicaid and nutrition via the Food Stamp

Program). With the advent of these programs, the extent to which the school was held responsible for the delivery of comprehensive services decreased. Nonetheless, while society has moved to increase access to care for the physical health needs of children, it has not been as responsive to the psychological needs of children. As these needs impact learning in significant ways, efforts have been made within the schools to respond to the mental health needs of its children and families. Particularly in the last two decades, prevention and intervention programs in the domains of behavioral and emotional problems have been implemented within local schools. School guidance counseling has also become commonplace as a growing number of middle and elementary schools have hired full-time counselors to provide such services (Baker, 1992; Gibson & Mitchell, 1990; Myrick, 1993). Catholic schools have not been able to implement direct mental health services to children as readily as the public schools because of the significant costs involved.

The Current State of Services to Children

A substantial amount of services to children, youth, and families have also been provided in the community. Community health and mental health centers, hospitals, social service centers, legal and housing agencies have provided an array of services to families and children. Neighborhood health centers, for example, now provide health care to a large number of children while the number of "school doctors" is steadily decreasing. It is, however, now generally agreed that there is little or no coordination between these various service agencies. Families must identify, access, and utilize each of these services separately which results in significantly fragmented care. Not only are these services not coordinated with one another, but also they are rarely adequately coordinated with the school. While the services traditionally delivered in schools have met some of the needs of some of the children and youth, they typically have been school-focused and have not had any significant connection to family or community. While families are asked to provide written consent for services and are given feedback, the assessments and interventions delivered by school-based services generally limit themselves to questions and concerns raised by school staff and to problems and/or behavior exhibited in the context of the school. They do not

incorporate questions or data related to the child's life outside of school, that is, in family or community. Interventions or treatment plans are rarely coordinated with services which the child and/or family might be receiving from community agencies or institutions. There is now mounting evidence that services that are not integrated are at best inefficient and at worst ineffective (Kirst & Kelley, 1995).

While school-based services have been able to respond to some of the issues facing children and youth, they have become increasingly unable to handle the growing intensity and volume of needs which are being presented. This lack of capacity in the area of student support services is quickly becoming exacerbated by the increasing demands on school staff to use time and budget resources in order to implement the new curriculum standards and to raise achievement levels in national testing. The overwhelming demands for student support services have led schools to become acutely aware of their need to reach out to the community and to collaborate with agencies and clinics on the delivery of services to children and families.

Simultaneously, community-based services are recognizing the fragmentation inherent in their methods of service delivery and the need to collaborate with one another and with schools. They realize that the school is the single institution in the community which has contact at some point with nearly every family in the community. Schools are increasingly viewed as an excellent hub for the delivery of integrated services (Corrigan, 1996; Dryfoos, 1996). Increasing numbers of community agencies are developing special working arrangements to provide services to schoolchildren in both school and clinic sites (Corrigan, 1996; Davies, Palanki, & Burch, 1992; Dryfoos, 1996; Wang, Haertel, & Walberg, in press).

The necessity of linking community-based service delivery to schools is also becoming an increasing focus of training programs across the professions; for example, the establishment of "functional partnerships" among parents, teachers, administrators, and community members has been cited as a crucial area of reform for urban teacher training (Haberman, 1988). The fields of counseling psychology, school psychology, and social work are expanding their repertoires of clinical skills in order to

work more effectively in and with schools (Brabeck, Walsh, Kenny, & Comilang, 1997; Short & Talley, 1997). A number of social work, nursing, medical, law, and psychology graduate students are in professional preparation programs which are designed to produce professionals who work in or with the educational system (e.g., degree programs in school nursing, school social work, or joint degree programs such as "law and education").

In short, policy makers and researchers are increasingly convinced that failure to address the broader needs of children, youth, and families will result in lower academic achievement. For many sound and practical reasons, particularly because schools "cannot do it alone," the integration of school, family, and community is receiving new impetus in the United States.

The Conceptual Basis of School-Family-Community Linkage: "Whole Person" Theory

Not only does the effort to link school, family, and community constitute the most effective practice for children and youth, it is fundamentally in accord with the underlying principles of how children and youth develop.

For several decades, efforts to understand human development have focused on "parts" of the person, that is, one or another aspect of development. Piaget, for example, focused exclusively on unraveling the mysteries of cognitive development. Freud and Erikson, on the other hand, provided significant insight into emotional development. For many, the single "part" mistakenly was assumed to reflect the "whole" person so that some professionals addressed one part of experience (e.g., emotions) to the exclusion of other aspects of the "whole child." In the past the social worker or psychologist may have only address the feelings of the child while the educator might have focused exclusively upon the cognitive development of the child. Recently, however, developmental psychologists have stepped back and attempted to explain the development of the "whole person." They are in agreement that development occurs in context, across the life span, at multiple levels, and that it can change its course. The effort to link and integrate school, family, and community is grounded in and emerges from these relatively new understandings of the development of the "whole person." We will examine each in turn.

Development in context. Children and youth do not develop in isolation, but rather in relation to the multiple contexts in which they find themselves (i.e., family, neighborhood, community, ethnic and cultural group, etc.) (Bronfenbrenner, 1979). The child and the context are assumed to mutually influence one another so that children have the potential to influence their surrounding contexts just as these contexts have the potential to influence the developmental direction of children and youth. This framework moves beyond the old simplistic division of the sources of development into nature-related versus nurture-related variables. It suggests that all behavior, normal or atypical, cannot be understood in isolation but only in relation to the family, neighborhood, and community (Lerner, Walsh, & Howard, in press). If a child has a problem, it should not be viewed as a "defect" within the child but rather as a mismatch or poor fit between the child and his/her particular context (Lerner & Lerner, 1987). The strengths of the child, on the other hand, are viewed as resulting from a "goodness of fit" between the child and the context (Lerner and Lerner, 1983). Given this intimate link between child and context, a truly comprehensive approach to education will be attuned to the needs of the families and other contexts in which they live (Davies, 1995).

Multiple levels of development. The "whole child" develops simultaneously at many different levels including the biological (e.g., physical characteristics and health), psychological (e.g., intellect, fears and hopes), social (e.g., family and friends), cultural (e.g., ethnic and religious customs and values), and ecological (e.g., work, neighborhood, state, province, and national environments) (Lerner, 1978, 1984, 1986; Werner, 1957). The education of the child impacts and is impacted by all of these levels of development. As a consequence, the school is not able to ignore issues such as the health needs of the child, the social conditions of the family, or the impact of the child's cultural background on his or her learning.

These multiple levels of development are interdependent so that a change in one level will impact the conditions at other levels (Lerner, 1978, 1984); for example, if a family moves from one state to another, this relocation (a change in an ecological level) will affect many other levels. The effects of the move

may be felt at the psychological (e.g., sadness at leaving friends behind), the social (e.g., becoming part of new peer groups), or the cultural (e.g., joining a new church or engaging in customs particular to the new region) levels of development. The challenges facing today's children interact and blend in a novel manner for each child, hindering the progress of any intervention that addresses these issues in an isolated fashion (Sherman, 1994).

As the issues confronting children, youth, and families are complex and multi-leveled, they cannot be addressed by assessments/interventions that focus only on one level. One cannot, for example, address a student's learning problem by focusing exclusively on the educational aspect of the problem. The consequences of the learning disability are likely to have an impact on classmates, family members, and peers who, in turn, impact how the student deals with the learning disability. Yet, professionals who work with children and families tend, like all professionals, to focus on only a single level; for example, health care professionals focus on the biological level, psychologists on the psychic, emotional level, social workers at the socio-cultural level, and lawyers on the social-systemic level. As a consequence of a primary focus on a single level, accurate assessments and effective interventions cannot be limited to a single profession but must be carried out collaboratively by a range of professions. Professionals who have expertise in each of the multiple levels of development must be represented "at the table" at which intervention strategies are being developed. The community social worker, for example, might describe relevant aspects of the relationship between the child and his mother, while the physician from the local health center speaks to the child's health status and needs, the psychologist reports on the child's difficult interactions with peers on the playground, and the teacher brings a perspective on the child as a learner. Any one of these perspectives, by itself, would provide a limited and inaccurate portrayal of the child. A comprehensive understanding of the "whole child," critical for more effective interventions, requires that school, family, and community work together in a reflective and efficient manner. Such collaborative efforts will allow for the development of effective strategies for improving the lives of schoolchildren (Howard, Alten, Walsh, & Lerner, 1998; Lerner, et al., in press).

Development across life span. Most theories of human development subscribe to the fundamental principle that development occurs across the life span (Lerner, 1984, 1986; Werner, 1957). Because development is not "finished" at 18 years of age, adults are developing at the same time, though at different levels, as their children. Meeting the developmental needs of adults is critical to the healthy development of their children. Consequently, it is important to meet adult needs for education, career development and other skills. In this vein Freiberg (1994) calls for the creation of intergenerational "learning communities" designed to provide educational opportunities for children, parents, and other adult members of the community. A coordinated and comprehensive response to the developmental needs of adults requires a partnership between school, family, and community. It has also been proposed that teacher development is enhanced through experiences that support their understanding and appreciation of the urban school context (Weiner, 1993).

Course of development. Developmental psychologists recently have reminded us of the principle of "plasticity" in human development, that is, that development can be shaped and modified in multiple directions across the life span (Lerner, 1984, in press; Lerner & Hood, 1986; Werner, 1957). Development is not fixed or predetermined, rather it has a multitude of possible pathways. A unique pattern of strengths and protective factors make it possible for children and youth to develop in positive, healthy ways despite risk factors and developmental deficits. Children are not "doomed" by early experience, as we assumed years ago; rather they utilize their strengths to overcome the effects of negative events and experiences.

The interconnection of levels of development means that a change in one level will influence the other levels. This creates the possibility of using a strength exhibited in one level to address a weakness found in another level. There are, consequently, multiple opportunities across the life span for development to change course; for example, capitalizing on the advanced social skills of the student who is academically falling behind his peers, a teacher may encourage this student to participate in group learning activities to foster the acquisition of the necessary academic skills and knowledge.

Plasticity in development constitutes the theoretical basis of resilience, a phenomenon highly valued by practitioners. Resilience is the capacity of the person to succeed in multiple domains of behavior despite sometimes overwhelming odds (Masten, Best, & Garmezy, 1991; Masten, Garmezy, Tellegen, Pellegrini, Larkin, & Larsen, 1988; Werner, 1989, 1990). According to Werner (1989, 1990), resilience is defined as "a track record of successful adaptation following exposure of biological and psychosocial risk factors and/or stressful life events, and an expectation of continued lower susceptibility to future stressors" (Werner, 1990, p. 98). In the demonstration of resilience, people capitalize on personal strengths and protective factors available in their families and communities to overcome constraints facing them at other levels of development. The linkage between school, family, and community significantly enhances the ability of children and youth to utilize their strengths and to be resilient.

Community Schools and the Context of Development

In short, our best knowledge about how children and youth develop suggests that: a) their development is inextricably linked to their environments in family, school, and community; b) that their cognitive development cannot be separated from biological and socio-cultural development; c) that the adults who are crucial to the child's life are themselves developing and in need of support by family, school and community; and d) that the development of strengths and resilience is fostered in family and community contexts. This knowledge of development provides evidence that family and community must be part of the educational process and that schools must partner with family and community to support and enable the development of the "whole child." This holistic view of human development makes clear that the child is intimately and inextricably connected to his or her "village." Education cannot afford to isolate children from family and community, separate children's needs from their strengths, ignore the developmental needs of parents, or neglect the socio-emotional aspects of development.

At the national level, one salient example of linking families, school, and community can be found in the development of what are referred to as "community schools." Community schools have been variously defined, but a current broadly-held

definition is drawn from Dryfoos (1996) who has been an ardent champion of linking schools, families and communities. From Dryfoos' perspective, "community schools combine in one place education with the supports needed for the healthy development of children, families and communities and weave together community development initiatives and school reform." Community schools take many forms including full-service schools and extended-service schools. They incorporate a variety of innovative strategies and programs which lead to comprehensive delivery of education and related health and human services. Some examples include: Children's Aid Society Community Schools Programs, Beacon Schools, and Texas School of the Future Project. Several of these models are being adapted in various cities around the country (Wang & Kovach, 1996). Many involve a partnership with a local university which provides various types of assistance for the implementation of these community schools. One such university-assisted model is adapting the Children's Aid Society model to fit the needs of a Boston Public School. Boston College Schools of Education, Social Work, Law, Nursing, and Arts and Sciences have partnered with each other and with the Thomas A. Gardner Elementary School as its transforms itself from a traditional elementary school to an Extended-Services School. Funded by the DeWitt Wallace Readers' Digest Foundation and other public and private sources, school staff, parents, and university faculty have encountered many of the countless challenges that confront school-family-community-university partnerships (Brabeck, Walsh, Kenny, & Comilang, 1996).

Community-School Disengagement

In many ways, community schools represent a significant shift for urban public schools in the U.S. Over the years, a variety of factors have caused public schools to become somewhat disconnected from families and communities. The increasing numbers of students and constant budget cutbacks have pushed public schools in the direction of confining their focus to academic issues. When they have addressed broader, non-academic issues, it has been done mainly "within the school building" with school-based personnel. There has been only limited support for outreach to families and communities. This tendency has been reinforced by concerns for the privacy of the family and the school's desire to avoid "meddling" in family matters.

Catholic Schools as Community Schools

For Catholic schools, the linkage among school, family, and community has been a "natural," that is, it reflects how they have been structured and supported. Catholic schools have, by definition, been community schools, that is, "parish schools." Because of their intimate connection to the parish community, there were no hard and fast boundaries between home, school, and community. The school-parish nexus was able to respond to the needs of the "whole child" and the family. While the primary focus of the school was clearly academic, needs for food, housing, health care, social services, family counseling, alcoholism treatment, and other issues, usually did not go unmet. The school principal or pastor either responded directly or helped families to access needed services, typically within the Catholic health and social service network. Because nearly every family with children in the school was known to the school principal and/or pastor, needs could be met informally and quietly. The education of children was integrated with a uniquely pastoral focus. In critical and effective ways the parish "village" was a significant force in helping to raise its children. To a very large extent, life in the parish "village" revolved around the school.

However, like all the small villages in America, parish life is changing. The concept of Catholic parish schools has been altered dramatically in the last two decades. For a variety of reasons, Catholic schools are finding it more difficult to respond to the full range of needs of children and families. Many Catholic schools are no longer confined to the geographic borders of the parish community. As parishes increasingly experience financial constraints, they are often unable to support parish schools. In many areas, parishes have had to pool their resources with other parishes to form a single school, drawing students from many different parish and geographic communities. The ties that had existed among school, family, and community are not as strong when the geographic boundaries of the school population expand far beyond "the village."

Catholic schools are also challenged by the increasing number of needs, which stress "the village's" capacity to take care of its members. In the days when the parish community was comprised of one or a few major ethnic or cultural groups, the villagers or parishioners created a natural network of caring for

one another, answering many of the needs before they ever become obvious at the school. Many urban parishes now encompass a number of different ethnic and cultural groups. While this diversity has strengthened and enriched parish life, the consequent cultural and linguistic barriers have made it more difficult for the parishioners to care for one another. Parishioners are less able to respond informally to the needs of their neighbors, thus increasing the burden on the school.

In brief, the informal but powerful family and community connections that existed in Catholic parish schools do not appear to be as strong as they once had been. This change in Catholic schooling has occurred at the same time that society has begun to recognize the necessity and power of the school-family-community link, not only for the academic development of the child as a learner, but, more fundamentally, for the overall development of the v hole child as human being and future citizen. As public schools begin to shift in the direction of stronger school-family-community links, Catholic schools must also seek ways to recover or maintain the strength in this area that they have known in past decades.

Like public schools, Catholic schools must reach into the community for services for their students and families. Collaboration with community agencies, clinics, and institutions of higher education will strengthen academic programs and benefit students and families. Catholic and public schools in the same neighborhoods might effectively collaborate with each other to set up integrated systems of supports and resources in the community. There are already many good examples of these types of partnerships across the nation.

Addressing the needs of the "whole person" is an entirely consistent approach for Catholic schools because their ethos has been holistic and Incarnational. Groome (1998) points out that the core convictions of Catholic Christianity include a hopeful and positive understanding of the human person, an emphasis on community and the common good, and a deep commitment to justice and compassion. These convictions constitute the ideal for Catholic education. The renewed emphasis in both public and private sectors on the importance of linking family, school and community rekindles hope for contributing to the

common good and significantly improving the life chances of America's children, youth and families.

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Chapter 6

Standards of Practice for Community-Based Educational Collaborations

–Daniel F. Perkins, Lynne Borden, Teresa Hogue

Introduction

Today's schools are facing an ever-increasing number of complex social problems that impact their ability to meet the educational, social, emotional, and physical needs of their students. Schools are often faced with tired, hungry, homeless, and frightened children who are growing up in communities that seem to have forgotten them; for example, according to the National Coalition for the Homeless (1990), between 500,000 and 750,000 children in the United States are homeless. Most do not attend school regularly and 43 percent do not attend at all (Mickelson, Yon, Carlton-LaNey, 1995, p. 357). Schools are often

located within communities that experience gang violence, drug selling, family violence, child abuse, and poverty. These complex social issues are often addressed by multiple systems, including the families, social service agencies, law enforcement, health care providers, and the schools. However, these systems have historically worked independent of one another, and consequently, have often been ineffective in fully addressing the issues within the communities.

The complexity of the problems facing communities requires a comprehensive approach. Community collaborations offer one such approach to addressing today's complex social issues. A collaboration is a social group that, similar to other formal systems, can be characterized as being a whole that is greater than the sum of its parts. It is also "a process through which parties who see different aspects of a problem [or issue] can constructively explore their differences and search for solutions that go beyond their own limited vision of what is possible" (Gray, 1989, p. 5). Collaboration offers communities an opportunity to bring together partners from diverse settings (e.g., businesses, schools, government, and social service agencies) to address a specific issue or concern from multiple contexts, providing a comprehensive problem solving approach.

Schools are often an integral component of a community collaboration addressing the complex needs of children, youth, and families, and offer a common linkage to community organizations. There are examples where exceptional schools can be found, "places that were designed from the start to respond to the needs of young people, exciting buildings that are the products of creative partnerships between school systems and community agencies" (Dryfoos, 1994, p. 99). One such example is the New Beginnings program, a community collaboration between San Diego Public Schools and various organizations and agencies within the city of San Diego. This collaborative effort focuses on better meeting the needs of children, youth, and families by creating new ways to provide services such as preventive health care, adult education, school tutoring, and other community services (Dryfoos, 1994). Schools are an essential component in community collaborations created to address the needs of children, youth, and families because of their unique roll of providing ongoing, long-term relationships with most of our children and their families (Brendtro, Brokenleg, & Van Bockern, 1990).

Community collaborations, such as New Beginnings, provide one way to address the social issues. These collaborative efforts can focus on capacity building of children, youth, and families. Helping children, youth, and families by building on their strengths may appear, on the surface, to be just another labeling of old ideas. Collaboration may, furthermore, seem like a re-labeling of working together, yet in recent times a focus on strengthening families and collaboration has become a valuable interface. The challenges facing families seem to change everyday. The number of females in the workforce is growing, more children are living longer with their parents, and there are a growing number of grandparents raising grandchildren. Win-win solutions like worksite child care/school have become a part of many communities. The workplace benefits with higher worker production, less absenteeism and healthier families. The child benefits with a safe secure environment while providing developmental and life skills. The parent/worker benefits from added security, cost-effective care and the ability to contribute toward the well-being of their children.

As the challenges facing children, youth, families, and communities change, so do the needs and resources of collaborations. It is unrealistic to expect that one style of collaboration will be effective. The community has its own unique culture and within that, several subcultures, each with their own patterns of process and communication. The standards of good practice serve as a guide for decision makers. It is based on respecting and valuing the community culture, the commitment people have in the quality of life for individuals, their families, and groups working together.

In this chapter we examine standards of practice needed to build and maintain an effective, successful collaboration. This chapter builds on the belief that effective collaboration is only the process to help people and organizations bolster communities to strengthen children, youth, and families. Once it is clear "what" conditions are needed, collaboration can address "how" innovative actions can be mobilized. These standards, then, are not a set approach, but rather they are an important concrete resource that offers the best opportunity for the reader to "tailor" solutions and strategies to individual community issues.

Standards of Practice

The Standards of Practice offer critical information to individuals and organizations interested in implementing collaborative efforts to address community issues. Applying each of the standards describes an important component of the collaborative process.

1. Target the Destination

An old Irish proverb sums it up best with ... "if you don't know where you are going, any road will get you there..." Collaboration is the process of bringing people and their organizations together to address specific problems; for example, a community threatened by youth gangs and violence may define the problem as youth violence and the desired community condition as "a safe and secure community for youth and families." Problem identification and defining the desired community condition is one of single best investments in successful collaborating (Gray, 1989). This work provides a common language and a common focus, thus setting the stage for a wide array of people, schools, and other local organizations to have a commonly-defined problem and to generate strategies to achieve the desired community condition.

2. Operate at the Appropriate Community Linkage Level

Community solutions may be as straightforward as sharing information to defining whole new "systems" of services. Determining the purpose, structure, and process enables each group to determine the level that would best suit their needs for addressing the identified problem. Collaborations are but one level of possible community linkages. At least four other levels of linkages exist and which may be more appropriate and effective depending on the situation.

Let us consider the example of a school's parent organization which may need to only function at the level of cooperation, where the group matches its goals to the needs of school. There is a central body of people which acts as the communication hub and there are facilitative leaders. However, when the parent organization takes on a project, the school carnival, the groups' needs change and it may need to move to the coordination level where the members share resources, roles are defined, and group decision making is done in the central

Table 1 Community Linkages–Choices and Decisions

(Hogue, 1993, Hogue et al., 1995)

Levels	Purpose	Structure	Process
Networking	• Dialogue and common understanding • Clearinghouse for information • Create base of support	• Non-hierarchical • Loose/flexible link • Roles loosely defined • Community action is primary link among members	• Low key leadership • Minimal decision making • Little conflict • Informal communication
Cooperation or Alliance	• Match needs and provide coordination • Limit duplication of services • Ensure tasks are done	• Control body of people as communication hub • Semi-formal links • Roles somewhat defined • Links formalized • Group lever ages/raises money	• Facilitative leaders • Complex decision making • Some conflict • Formal communications within the central group
Coordination or Partnership	• Share resources to address common issues • Merge resource base to create something new	• Central body of people consists of decision makers • Roles defined • Links formalized • Group develops new resources and joint budget	• Autonomous leadership but focus on issue • Group decision making in central and subgroups • Communication is frequent and clear
Coalition	• Share ideas and be willing to pull resources from existing systems • Develop commitment for a minimum of three years	• All members involved in decision making • Roles and times defined • Links formal with written agreement • Group develops new resources and joint budget	• Shared leadership • Decision making formal with all members • Communication is common and prioritized
Collaboration	• Accomplish shared vision and impact benchmarks • Build interde-pendent system to address issues and opportunities	• Consensus used in shared decision making • Roles, time and evaluation formalized • Links are formal and written in work assignments	• Trust level high • Productivity high • Ideas and decisions equally shared • Highly developed communication

group and the subgroups. Moreover, if the group decides that it needs to address teen violence, the group may need to move to the collaboration level where there is an accomplished shared vision and impact goals and objectives; consensus is used in decision making; and leadership, trust, and productivity are all high. Thus, understanding the many different levels of community linkages and applying an appropriate level increases the likelihood of a community group achieving shared goals and outcomes.

3. Have Community Conversations

Schools today have no shortage of problems or situations that require new or revised answers, yet neither do they have a shortage of solutions from which to draw. Schools are, indeed, stepping up their efforts in forging collaborations as a way to invest existing school and community resources wisely, realign fragmented resources, provide a common understanding and ownership of the problem and solutions, and strengthen the community capacity to lead positive change.

While traditional solutions have often focused on using model or prescriptive programs, schools are recognizing the value of "customizing or tailoring" solutions specific to their school and community; for example, a crime prevention solution that is very successful in New York City may not be easily adaptable to a rural area in that state or to another city like Miami. Although the research supporting the model program is important, the application to each community may be different.

Constructive community conversation is essential in the process of building and sustaining healthy collaborative efforts. Specifically, two types of community conversations are offered: dialog and discussion.

a. Dialog is the conversation of "exploring" and "creating" effective thinking. It provides a path for developing effective solutions. Dialog helps shape strategies that build on previous successes, use of current resources including talent, leadership and commitment, and stages a positive course of action affecting a wide cross-section of people. Dialog is based on facing the facts: (1) the problem exists; (2) recognizing the problem is really an opportunity to improve; and (3) the real challenge to

overcome is not the problem itself, but rather the approach to its solution. Dialog produces options and opportunities for problem solving.

b. Discussion is the conversation of decision making. It provides the base for implementing realistic and practical solutions. While dialog produces the "options," a seed bed for creative ideas, discussion offers the foundation for the implementation of solutions. Effective dialog and discussion help communities strengthen their capacity to lead positive change. In balance, dialog and discussion reduces the likelihood of: (1) applying ineffective mental assumptions to a problem; (2) taking an ineffective approach to a problem; (3) involving ineffective people; (4) focusing on only the visible or wrong problem; (5) addressing the problem with inappropriate timing; (6) exerting ineffective control over the search for solutions; (7) unfortunately accepting a predictable or incomplete solution; and (8) inappropriately rejecting a broader and effective solution.

4. Ground the Collaboration

Grounding is based on the principle that every person, school, and community network has the right and responsibility to contribute to the well being of the community. Mutual inclusiveness builds the bridge between perception and reality, provides greater opportunity for resource advancement and supports new and creative thinking. Building and maintaining a grounding for the collaborative effort serves as an investment in sustaining the collaboration well beyond delivering a service or product.

The mix of people and organizations who call the collaboration "home" represent the community, either the community of interest or the geographic community, but also replicate the culture and the diversity of the community. Thus, gathering the appropriate mix of people and organizations is critical to ongoing success within the collaborative effort. Two broad categories should be considered when seeking out collaboration members.

First, networks within a community must be thoroughly tapped. These networks include: (1) the private, the public and the citizen sectors; (2) the age ranges within the community; and (3)

the ethnic and cultural diversity represented within the community. Second, members must have the power to make decisions, that is, they must be leaders within the community or participating organization. Leadership is defined as those who "believe in themselves, in others and in the community." These individuals are held in esteem by people within the community. This definition of leadership includes a wide cross section of people who contribute in a meaningful way and have particular skills beneficial to the community.

Thus, the greater the diversity of members involved in developing and sustaining collaborative efforts, the greater the potential for tailoring solutions and strategies to the community and its culture. Schools provide a catalyst for bringing a wide variety of people together to address a particular issue; for example, schools acting as a catalysts can bring members of the community together from a wide range of organizations (e.g., social services, law enforcement, and child care advocates). They can also access parents who have a wide range of expertise and skills. Collaborations that have a broad representation have the unique opportunity to address the problem from multiple contexts (Borden, 1997). Accessing the multiple perspectives often builds an important bridge between perception, reality and understanding of existing and emerging issues. Schools can play an important role in bringing diversity to the collaboration.

5. Identify the Foundation

Identifying the foundation is based on the principle that "every community is unique and so are the issues it faces." Whatever the apparent similarities to other communities and issues, each requires an initial approach that dwells on establishing its own culture. Copying solutions designed elsewhere often proves fatal. Adapting and transferring successful solutions serves as a positive investment when they are framed against a commonly-held foundation of vision, mission and set of values and principles.

Vision is the portrait of the desired future condition. While an outcome may be "to have a safe and secure community," a vision articulates how the community will look if it were happening now... "all of our citizens contribute to the safety of our community, they respect people and places, protect the invest-

ments they make, and safeguard their sense of security..." *Mission* is the purpose of the collaborative effort. The mission states the fundamental reason for the collaboration's existence, who benefits, and the overall method of assistance. *Values and principles* are the beliefs commonly held by the group. Values serve as a guide for reaching outcomes and working relationships while principles describe how the group operates on a regular basis.

Establishing the foundation (vision, mission, and values/principles) of the collaboration allows the uniqueness of the collaborative effort to become clear. It helps strip away nonessential aspects to avoid duplication of efforts, setting up turf issues, expanding fragmentation of services and/or disenfranchising the community.

6. Assess Process Factors

Focusing on processes is based on two principles: one, of working together toward the future rather than on the problems in the past; and two, each person involved can make a difference, and the impact can be enhanced by working together and applying common sense. Pro-actively addressing process factors advances what is to be accomplished, generates a larger number of imaginative and original solution options, and helps develop the systems to implement successful solutions.

Within a collaboration, process factors have been identified that focus on the "how to" aspect of collaboration (Hogue et al., 1995). These factors deal with the specific skills and/or components necessary to build effective working relationships (See table 2). Six major process factors have been identified:

a. *Understanding the Community*. An in-depth analysis of the community provides the foundation for effective collaboration. It allows the practitioner to gain a sense of the vision the community has for itself and the underlying values of the citizenry. A close look at the community helps to identify those individuals in the community who have power and those who have gifts. Potential audiences are identified. Potential collaborators will be discovered and potential turf-battles insight will be gained. The practitioner will also recognize the diversity of strengths and weaknesses in the community that will

Table 2 Questions Related to the Six Process Factors of Collaboration

UNDERSTANDING THE COMMUNITY What are the community habits? Who influences the quality of life in the community? How are the variety of community cultures woven into the community?
COMMUNITY DEVELOPMENT How does the community mobilize itself to address existing and/or emerging issues? What are the short and long-term goals within the community? Who is involved in leading and advocating for community health and well-being?
LEADERSHIP How do people impact change in the community? Who is valued in leading positive change? Why are people investing in their community? What influences people to serve as leaders?
COMMUNICATION Is communication among groups open and clear? Are formal and informal networks of communication a regular part of our community? Is terminology understood across all networks within the community? Are existing systems of communication used to the greatest advantage before developing new ones?
RESEARCH AND EVALUATION Has information been collected that will contribute to the community's solution? What are the measures of success? How and what is evaluated? What are the previous experiences in our community and others that contribute favorably to the building of new communities?
SUSTAINABILITY Are community systems in place that support the collaborative effort and the desired outcomes? Who is committed to sustaining efforts in the short and long term? Why should this community effort be sustained? How will the effort be sustained? How will the community know when the effort is sustained? What trends and changes in the community support sustainability?

influence the success of the collaboration and will develop a clear view of the overall strengths and not focus on weaknesses as it relates to serving the needs of children, youth, and families.

b. *Community Development*. Community development is the process of mobilizing communities to address important issues. The natural communication systems and formal information channels enable one to begin the process of exploring issues, goals and objectives. The collaboration begins the process of defining its vision, mission, values, principles and outcomes within the context of the attitudes, norms, beliefs, and values of the larger community. Efforts begin to build teamwork and mobilize resources (revenue, time, people) to overcome potential barriers, and begin to mobilize the citizenry to institute change. While mainstream collaborative efforts begin with the process outlined, a sense of trust is critical to successful community development strategies. Citizens often see the language of collaboration in rhetoric, with actions not rooted in melting actual and long lived community development.

c. *Leadership*. Community collaboration requires effective leadership. One of the major responsibilities of leadership is to assure that appropriate members have been brought to the collaboration. This membership should encompass potentially-impacted groups and individuals. Collaborative efforts should provide for youth and adult partnerships. Norms of operation must be established which include protocol, conflict resolution, political and cultural sensitivity, structure, and roles and responsibilities. Leadership should facilitate team building and capitalize upon diversity and individual group and organizational strengths.

d. *Communication*. Collaborative efforts are dependent upon open and clear communication both internal and external. Norms of communicating within the group and with the home organization represented within the organization must be established which assure "language usage" which is acceptable to all members and home organizations. Terminology must be clarified so that shared meaning can occur. A formal process for internal

communication at meetings and between meetings must be established (ie., weekly phone calls, mailings, faxed updates). External communication from the collaboration to the broader community must also be established. This may involve the development of working relationships with the media and other formal information channels. Establishing and maintaining non-formal communication channels with local community leaders will also be essential. Marketing of the collaboration efforts must also be conducted in order to obtain community support and acquisition of needed resources. Decisions at meetings must be summarized and stated again to ensure clarification and agreement. Finally, time for reflection is needed in order for members to internalize the collaboration discussion.

e. *Research and Evaluation.* Obtaining and utilizing information is essential for collaborative groups. The effect of meeting the desired outcomes is the primary objective of a collaboration evaluation. Data must be collected which establishes benchmarks for future impact and outcome analysis. Reviewing examples of other successful models of collaboration will help in adopting or customizing a collaboration model. Evaluation efforts are essential to monitor progress related to the group's goals and objectives and make modifications where necessary. Numerous methodologies may be employed in this process including quantitative, qualitative, and participatory strategies. Strategies for communicating program impacts must be established.

f. *Sustainability.* In order for collaborative efforts to be sustainable, it is essential that systems be instituted to provide sustained membership, resources, and strategic program planning. This will involve membership guidelines relating to terms of office and replacement of members. Formal operational agreements may be necessary. Resource development efforts must be ongoing to assure that the appropriate level of revenue, time, and people are available to conduct the group's programming efforts. Planning must be both short-term and long-term. The collaboration must be able to identify emerging trends and issues and to develop strategies for needed expansion.

Assessing Contextual Factors of the Standards

Contextual factors are characteristics of the ecology/environment that are related to the effectiveness of a collaboration. Ecology in this context includes, but is not limited to, the physical and the structural settings of the community (i.e., resources available in the community) and the social context (i.e., political atmosphere). Assessing the contextual characteristics within which the collaboration is operating is important for identifying potential obstacles and pitfalls. The collaboration may be able to influence these contextual characteristics, but the group does not have control over them.

Six Contextual Factors shown in table 3 (p. 98) have been identified as important to the success of a collaboration (Hogue, et al., 1995).

The six contextual factors include: connectedness; history of working together; political climate; policies/laws/regulations; resources; and catalysts.

a. *Connectedness*. Connectedness refers to the linkages between individuals, groups, and organizations; that is, how people know each other or how they are connected to one another. There are multiple types of connections that are not mutually exclusive. These types of connection include: individual, group, community, and networks. People are drawn together socially through organizations and groups, and by informal and/or formal rules, resources, and relationships.

   An example of individual connection would be two individuals who are drawn together because of a social history that is not related to their careers or employment. Thus, on an individual level, connectedness can be measured on whether an individual feels a linkage or bond with another individual. On a group level, people feel that they have associations or a sense of belonging to different groups and organizations. At the community level, Connectedness refers to universally understood principles and values of the community.

   Finally, one can get a measure of connectedness by examining whether there are 'natural' networks of information exchange at each level and across the three levels.

Table 3 Six Contectual Factors for Successful Collaboration

CATALYSTS What are the events, incidents or actions that serve to bring an issue into focus? Who are the people/groups involved in the issue? How can the event, incident or action serve to contribute to the issue and its solution? Why is this a catalyst?
HISTORY OF WORKING TOGETHER How have people/groups come together in the past? Is there a sense of cooperation or competition? Do people trust one another and work well in teams? As a community do they continue to build working relationships?
CONNECTEDNESS How established are partnerships among groups, organizations, agencies and businesses? Do people generally know each other? Is it common to communicate openly, both formally and informally?
POLITICAL CLIMATE How is power perceived in the community? Are decisions that affect the community made in a shared environment? Is the political climate valued as a resource? Are a wide cross section of people involved in policy development? Does the community foster new and emerging leaders?
POLICY, LAWS and REGULATIONS Are existing policies, laws and regulations supportive of the issue and/or collaborative process? Do they serve to help or hinder the processes involved in creating a positive condition? Is the community open to establishing new policies, laws and/or regulations that will contribute to community well-being?
RESOURCES Does the community recognize the value and strengths within the community, the way people work together? Does the community value the skills and abilities people and groups bring? Does the community respect "in-kind" contributions - what each person/group offers? Does the community consider all financial sources when developing new solutions?

These networks may be formal and/or informal, but they provide an established pattern of communication at each of the levels —individuals, groups, communities — and across them. Collaborations that employ both the formal and informal networks of communication to support them are more likely to succeed. For example, a collaboration that uses positive media (formal communication) (1) establishes the collaboration, (2) provides credibility, and (3) promotes their shared vision. In sum, collaborations that are effective involve individuals, groups/organizations and communities that are well connected and have established informal and formal communication networks at all levels of connectedness.

b. *History of Working Together/Customs.* History, here, has to do with a community's past with regards to working cooperatively or competitively. Collaboration is more likely to succeed in communities that have a history of working together cooperatively (Mattessich & Monsey, 1992). In communities where there is a long history of cooperation, there usually exists a corresponding history of solving problems. These communities work on difficult issues by employing the available resources and developing creative, community-wide solutions based on the desired outcomes; moreover, in communities where a history of cooperation exists, the collaboration members trust each other and the collaboration process. A diversity of members is valued as a resource and this diversity enhances creative solutions.

   Finally, the power structure of the community also demonstrates the history of working together for the shared values of the community. In communities where a competitive history exists, it might be useful to implement education programs for potential collaborators regarding the benefits, costs, and processes of collaboration. Collaborations succeed in an environment that is oriented toward cooperation and away from competition.

c. *Political Climate.* Political climate is the history and environment of the power structure. Ask the question: does a collaborative relationship exist among the key power people and decision makers in the community? Does the

collaboration's shared vision have pooled political support? When working in environments that are disadvantaged, is there ownership of the plight of the citizens by power? Are they committed to support necessary change? Are there key power brokers open to hearing problems of the traditionally disenfranchised?

Widespread political support is important in developing and sustaining collaborations, particularly with regards to policy making and implementation in various arenas. In collaborative political climates, there is a demonstrated willingness to accept and negotiate new ideas, to navigate through conflict, and to be open toward emerging trends. It is additionally important that a collaboration has members who know which decision makers need to be influenced and how to influence those decision makers.

There is a recognition of traditional leaders and an understanding of traditional patterns of authority. Collaborations that have the support and endorsement of key power people and/or groups are more likely to be effective. Furthermore, a collaboration fosters new emerging leaders. These leaders, who are aligned with the collaboration's vision of power will be more likely to aid the collaboration in achieving their shared vision. Thus, the leadership of a successful collaboration exhibits effective political involvement.

d. *Policies/Laws/Regulations.* Solving problems collaboratively means transforming and changing policies, laws and regulations. Indeed, policies, laws and regulations represent all the concepts and activities that are used to resolve problems. Collaborations are more likely to succeed when supportive policies, laws, and regulations are in place. This is especially true with regard to the policies and regulations within the collaborating members' groups and/or organizations, contributors, and the people using the service.

Policies, laws, and regulations contribute to the political climate, but also directly affect the environment. Thus, whether systems and their structures, norms, and decision-making processes are open and supportive of collaboration depends in part on the policies, laws, and regula-

tions. Sustainability of collaborations is often dependent on policies and practices in place.

e. *Resources.* Within a collaboration resources refer to four types of capital: environmental, in-kind, financial, and human. Much of what has already been presented has to do with environmental capital. The ecology can promote collaborations or it can discourage them. An environment where there is connectedness at all levels, a history of working together, a supportive political climate, and policies, laws, and regulations that encourage cooperativeness, increases the probability of a successful collaboration.

   In-kind capital has to do with what each of the collaboration members and their organizations contribute to the collaboration, such as meeting rooms, physical supplies, and computers. Financial capital involves monetary resources, which are often assumed to be most important. Note, however, that collaborations that cooperate only to seek funding are more likely to fail than collaborations that form as comprehensive community-wide responses to a problem.

   Human capital is the most important asset in a collaboration. The investment of people's time, expertise and energy into a collaboration is an essential contribution to achieving the collaboration's shared vision. Margaret Mead once said, "Never doubt that a small group of people can change the world, indeed it is the only thing that ever has." Each collaboration member and organization demonstrates commitment to the collaboration by contributing and/or realigning resources to the collaboration. The contribution can be in one or all four of the types of capital mentioned previously. However, the contribution of human capital to a collaboration is a crucial investment for sustainability.

f. *Catalysts.* Catalysts get the collaboration started. The problem(s) addressed or the reason(s) for the collaboration to exist must be viewed by the community and potential collaboration members as a situation that requires a comprehensive response. In this way, the

problem(s) or reason(s) are the catalyst; for example, before the prevention of youth violence can be an issue around which to collaborate, the community must view youth as having skills and gifts that can enhance the quality of life in the community.

In addition to a community-wide issue, the second type of catalyst needed is a convener. This is the person who calls the initial meeting of a collaboration and draws everyone into a dialogue about possible solutions to the situation. If the collaboration is going to move forward and establish a shared vision, the person who convenes the collaborative group must be respected and viewed as a "legitimate" player. Conveners must have organizational and interpersonal skills, and must carry out the role with passion and fairness.

Implications for the Catholic Community

To echo the sentiments of Goodlad (1994), the continued existence of good communities depends heavily on the nature of the connections between parts of its community ecosystem. For a community to be very good, the component parts of this ecosystem, including religious institutions, must be attentive to their role in community-wide efforts on behalf of children, youth, and families (Perkins, Ferrari, Covey, & Keith, 1994). Furthermore, religious commitment is one of the traditional relationships that provide social solidarity, the knitting together of individuals to provide mutual support (Bellah,1985). Faith communities, like Catholic parishes, play an essential role in the success of community collaborations by engaging their congregations in it.

Indeed, Keith and Associates (Keith, Covey, & Perkins, 1996) found that congregation members are key partners and vital contributors in community collaborations. They provide buildings, equipment, personnel, and finances, but their most important contribution is people (Keith et al., 1996). Whether clergy or volunteers, leaders or participants, these representatives of religious institutions become a vital part of the process of communities joining together.

Catholic schools are often an integral part of the Catholic faith community. The Catholic faith community should be engaged

on behalf of their children, their schools, and their communities as members of community collaborations focused on addressing children, youth, and family issues. Indeed, as Bellah (1985) states:

> "The great contribution that [religious institutions] . . . can make today is [their] emphasis on the fact individuality and society are not opposites but require each other . . . A [religious institution] that can be counted on and that can count on its members can be a great source of strength in reconstituting the social basis of our society. Such [an institution] may also, through its social witness, have the influence to help move our society in a healthier direction" (Bellah, 1985, pp. 246-247).

Conclusion

Collaborations are often a practical approach to reducing fragmentation of community relationships and to build the capacity of children, youth, and families. This chapter has described in detail the issues and the standards of practice on which schools and other community collaborators should focus when forming and maintaining community-based collaboration. We hope that through the sharing of these standards which are based on research and observations, other collaborations will be aided in their quest to contribute to the solutions that address the issues facing children, youth, families, and communities.

Notes

This chapter is derived from the work of the authors as part of the National Network for Collaboration, to which the authors are representatives. The National Network for Collaboration is a collaborative effort of more than 15 Land Grant Universities from across the United States and its territories. It is a part of the Cooperative State Research, Education, and Extension Service's Children, Youth and Families At Risk Initiative. The National Network for Collaboration utilizes knowledge and expertise of university professors and specialists to provide educational materials and technical assistance regarding community collaborations

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Chapter 7

Optimizing Linkages with Other Ministries

–Patrick J. Johnson, jr

It is an honor to participate in this conference and have such talented leaders as yourselves in attendance to help open new doors of communication between Catholic social services, Catholic health care and Catholic education. These are, indeed, times of great threat and great opportunity.

As we witness every day, there is a revolution going on throughout the world that is more pervasive and more profound than the industrial revolution at the turn of the last century. It is driven by technological advances (i.e., computers and robotics), information systems, a world marketplace seeking quality, effectiveness, and efficiency

in all products and services at all levels. The velocity of change is unprecedented. Keeping one's bearings and not getting blown away in the maelstrom of change is a challenge which every organization, every C.E.O., and every leader faces today. Surgery from remote locations and therapy on the internet are examples of these revolutionary changes.

Larger and more comprehensive systems of care are called for in health, social services, and child welfare. There are grave risks in this changing environment for sectarian-sponsored organizations and there are great opportunities to be creative.

A couple of years, ago I was fortunate enough to be invited to a national Catholic Hospital Assocation meeting at which a keynote speaker from Australia talked about a concept called "refounding." His theme focused on an experience and process akin to revisiting the roots of our mission to rediscover the compass direction for the future.

When Catholic Charities USA and the Catholic Health Association visit our historic roots or experience refounding, we discover that we are not even across the street from each other but right next door in the same institution. We soon find that we share a common mission, common values, a common vision of service delivery, and a common concern for the poor and vulnerable in our communities. Affiliation between the Catholic Health Association, Catholic education and Catholic Charities USA helps sustain our Catholic identity and community presence for our institutions. We are, indeed, a ministry united in the work of Jesus.

Our original missions of promoting a healthy, stable, well-educated Catholic community when the often exclusionary, discriminatory, and hostile larger community cared little for the Catholic community are as necessary today as they were when our mission and ministry commenced in the last century. We together are strategically positioned to be a foundation stone for healthy stable communities. Fr. Brian Hehir, visiting professor at Harvard, Georgetown scholar, and consultant to the National Coference of Catholic Bishops, is fond of talking about the unique positioning of the Catholic Church in the United States. "We are at the center and the edge of society," he says. Catholics are now positioned at the centers of power in this

country and we are among the most vulnerable and poorest of the poor. How do we bring the gospel message and our values to bear to use that center and edge positioning to advance the common good? We need to, as the gospel mandates, consider the influence of social and political structures as well as the expressed needs of our patients, clients and students. It is increasingly obvious that physical well being can no longer be addressed apart from the social milieu.

It seems to me that strategic alliances, partnerships, affiliations or whatever you want to call them between the Catholic Health Association, Catholic education, and Catholic Charities USA have a unique potential to build a bridge between the center and the edge. The creative potential of such a joint endeavor is awesome. We have the potential to build continuums of care which blend health care, human service, educational and social ministry to promote, educate, and empower healthy and stable communities. In a society obsessed with outcomes and performance, we have the potential to enhance the ability of the Catholic Health Association and Catholic Charities USA to better serve the poor and the vulnerable.

Managed care requires more comprehensive, more efficient, effective, quality care that is accessible. It demands creativity, new partnerships and prevention programs. Managed care concepts existed in Catholic Charities USA before managed care. What do I mean by that? Fixed grants and charitable donations were a sort of capitated contract requiring us to deliver as much service as possible to an unpredictable number of people. When we had more demand than resources, we had waiting lists.

Mortimer Adler, a great twentieth century author, educator, and philosopher describes in his writing, as does Hippocrates 2000 years ago, the cooperative art of healing. The physician, the patient, and nature work cooperatively to advance an individual's health. An added dimension of recent origin is the need for community cooperation to advance healing. The cooperation of community institutions to advance healing is most recently evidenced in the advancement of strategic alliances leveraged by the principles of managed care.

As an administrator I am very conscious of the bottom line. I am well aware of the fact that if there is no margin, there is no

mission. I am also well aware that much of the current change is being driven by financial concerns and enabled by technological advances. I am further aware that ours are values-driven, mission-driven organizations. Without our mission, identity, and values we are rudderless. The Catholic Health Association, Catholic Charities USA and Catholic educational organizations are a small but strong armada in a very stormy, changing sea. We can be helpful to each other on this perilous journey which seeks to divide and separate us. We can signal each other and help each other through sharing wisdom, skills, and resources in close collaboration on our common mission. Catholic Charities USA has much to offer the Catholic Health Association and Catholic education and vice versa.

We have been doing a primitive form of managed care for decades but we unfortunately never married it to the new technologies and a continuum of care. The institutions of Catholic Charities USA have tended to work in relative isolation as specialists. We house the homeless and provide residential child care and treatment as well as child guidance. We provide foster care; counsel the emotionally ill; care for the alcoholic and drug abuser; preserve families; manage parish nurse programs; do day care, elder care; run maternity homes; group homes and foster homes; meet special needs; and make available traditional adoptions. We resettle refugees and provide food, shelter, and clothing. We do all this in a parochial way. They don't call us parochial for nothing. Being parochial is a serious handicap in the new rapidly emerging environment of merger, partnerships, and integrated systems of care.

What does Catholic Charities USA have to offer the Catholic Health Association and visa versa? The opportunities are limitless. I've already talked in generalities about alliances. "Alliances to do what?" you may ask. Here are some specifics which are limited by my own knowledge, experience, and creativity. I am sure that you can think of others.

Msgr. Charles Fahey at Fordham's Third Age Center tells us that "clearly the frail elderly of the future will not be in institutions but in our communities and in our parishes. It would be logical for a Catholic charities agency, the Catholic Health Association, and Catholic schools and colleges to work together with parish-

es to coordinate services and to support each other's efforts. There are all kinds of opportunities in services to the elderly and disabled for our organizations to work together creatively. Catholic Charities USA agencies throughout the country serve about four million people per year through health referrals, social support services, and socialization services. Health referrals entail pregnancy counseling, mental health services and a variety of counseling opportunities. This ranges from marital and child guidance to crisis intervention and mediation. Social support services include child and adult day care, homemaker services, legal services, transportation services, employment services, sheltered workshops, phone reassurance, friendly visiting, group home services, independent living services, housing services, refugee resettlement and English as a second language. Under the aegis of socialization services are violence suppression, gang diversion, and summer camps. In all of these areas linkages can be explored to do the job better and more comprehensively. For schools, in particular, parenting programs, child welfare programs and family life enrichment are prime areas for collaborative effort.

I urge you to think about the potential for: joint efforts to counteract adolescent pregnancy trends; the health and public relations advantages of a volunteer health professionals' collaboration; a translation and interpreter service using refugee program staff; a family study institute involving a Catholic school, a Catholic university, a Catholic hospital, and Catholic Charities USA. Imagine, for example, the following: innovative discharge plans for homeless patients utilizing Catholic Charities shelters; commitment to less expensive behavioral health services that are community based, culturally competent, and easily accessible; or creation of foster families for the elderly. All of these ideas are possible but represent change.

Efficiency, effectiveness, and quality service can be achieved in continuums of care that involve the Catholic Health Association, Catholic Charities USA, and Catholic education. The difficulty lies not so much in developing new ideas as in escaping from old ones.

Chapter 8

A Health Care Perspective on Providing for the Diverse Needs of Youth and Families

–Clarisse Correia, DC

Ten years ago, Pope John Paul II, in an address to leaders of Catholic health care in the United States, emphasized the importance of this apostolate: "Your health care ministry is one of the most vital apostolates of the ecclesial community and one of the most significant services which the Catholic Church offers to society in the name of Jesus Christ" (Pope John Paul II, 1987).

Ten years later, the church continues to commit itself to this apostolate. The Catholic bishops of the United States (National Conference of Catholic Bishops, 1997) wrote that health care ministry in the United States stands at a critical moment in its

history, a time of challenge, but also a moment of opportunity. The bishops state that

> ...the Catholic Church is involved in health care because it believes that care of the sick is an important part of Christ's mandate of service. The Gospel accounts of Jesus' ministry chronicle his acts of healing. The Gospels are filled with examples of Jesus curing many kinds of ailments and illness. In one account, our Lord's mission is described as the fulfillment of the prophecy of Isaiah, he took away our infirmities and bore our disease' [Mt. 8:17; Is. 53:4].

A Glimpse of Catholic Health Care in the United States

The Catholic Church puts its teachings into practice through sponsorship of a vast institutional network. According to the *1996 Profile of Catholic Health Care*, more than 240 religious institutes sponsor health care organizations. These organizations are found in 167 of the 175 U.S. dioceses. There are 625 Catholic hospitals in 48 states, Utah and Wyoming being the exception. There are 713 long-term care facilities in 48 states, Montana and Nevada being the exception here. Seventy-five percent of Catholic hospitals are in metropolitan areas. There are fifty-five Catholic health care systems, making up ten of the twenty largest systems in the country. Collectively Catholic hospitals generate more than 44 billion dollars in revenues alone with an additional 44 billion dollars in assets. Catholic health care supports thousands of community-based programs and services.

Understanding the Changing Face of Health Care

I teach a course on health care delivery in the United States which includes various themes. Let me share a few of them with you:

- Health care dramatically improved during the 20th century with the greatest advances in prevention or cure of infectious diseases. New technology, new drugs, and new surgical procedures have made possible a wide variety of medical accomplishments.
- Health care accomplishments are offset by the persistent problems of unacceptable increases in costs (much

greater than other industrialized countries), variation in quality, and limited access for significant numbers of Americans.

- The single most important impetus for health care reform during this decade is the rising costs of health care.
- The privileged relationship between patient and physician is now subject to scrutiny by insurers and payers.
- Charitable and social orientation of health care institutions has been replaced by the commercialization of the health care industry.
- The failure of government to reform health care has prompted the private sector to move with surprising speed, promoting market-oriented changes, competition, and managed care.
- Among the current and future issues of concern are: the aging of the U.S. population; the problem of significant numbers of uninsured; the variable quality of health care; conflicts of interest among providers; and the ethical issues that arise with new advances in medicine and the reality of allocating resources.
- The hospital is no longer the center of the health care delivery. Increasingly health care is being delivered in non hospital settings, e.g., free standing clinics, long term care facilities, school and the home.
- There is a greater emphasis on promoting health and preventing illness.
- People are being asked to take responsibility for their own health and participate in their own healing. Most health care dollars are spent on chronic conditions related to lifestyles such as smoking, alcohol/drugs, and nutrition.
- New integrated delivery networks are being designed to respond to local realities, providing a full range of services, and as a way to reduce costs.
- Mergers, consolidations, and joint ventures are occurring almost every day, usually to achieve cost savings.

It is in this context that Healthy People 2000, an initiative of the U.S. Food and Drug Administration, lists areas to which

health care providers should pay special attention. These are: Physical activity and fitness; Tobacco; Family planning; Violent and abusive behavior; Unintentional injuries; Environmental health; Oral health; Heart disease and strokes; HIV infection; Sexually transmitted disease; Clinical preventive services; Nutrition; Alcohol & other drugs; Mental health and mental disorder; Educational & community-based programs; Occupational safety and health; Food & drug safety; Maternal & infant health; Cancer; Diabetes and chronic disabling conditions; Immunization and infective diseases; Surveillance and data systems. Three broad health goals for the 1990s certainly benefit children and their families: Increasing the span of health life for Americans; Reducing health disparities among Americans; Achieving access to preventive services for all Americans.

Challenges and Opportunities for Church Ministry Alliances

The various issues described above present special challenges to Catholic health ministries. In the market-driven environment of the foreseeable future, the need for Catholic health care is even more critical than in the past. In addition to providing value-based, quality health care services to persons in need, Catholic health ministries provide a necessary vehicle whereby the insights of the Catholic moral and social traditions can be brought to bear on public policy considerations of societal importance. Respect for human dignity, cautioning against the dangers of genetic research, concern for the needs of the poor, commitment to promoting the common good - these are values which we must continue to voice. They are also in direct conflict with societal values such as individualism, consumerism, competition, and profit-motives which consider health care a commodity, the poor as undeserving, and which de-emphasize the community. Maintaining a viable Catholic health ministry ensures that there will be a strong voice speaking to the values of our tradition.

Catholic health ministry can best achieve its mission to that if it is open to partnering with other Catholic entities. Community benefit programs that address violence, teen suicide, child care, poison control, and health fairs are examples of what is being done. We also are advocating for government reform of health insurance and other benefits for children and families.

The new environment and the evolving delivery system require risk taking and making choices. It is clear that there are too many hospital beds in this country. But it is also true that we live in a society with appalling rates of substance abuse, violence, heart disease, and infant mortality. No longer is it acceptable for us to continue current practices as our society spends more than any other on medical care and yet demonstrates no better health outcomes than countries that spend far less.

Catholic health care providers are called to be servants and voices for the poor and disenfranchised and to initiate collaborative efforts and creative new approaches to health and well-being. We are the church, called to be creative while avoiding duplication. New alliances with the community through joint efforts are key. New elements in health care such as parish nursing, parish-based wellness programs, new concepts for spiritual care for the sick and the frail are being developed across the country in collaboration with Catholic Charities USA and Catholic educational programs.

During the past several years, Catholic Charities USA and the Catholic Health Association of the United States have encouraged joint collaborations and partnerships as we strive to meet the needs of the people we serve. The goal is to collaborate in as many services as possible insuring that clients continue to benefit from the mission of Jesus.

Collaboration between Catholic health care and Catholic Charities is a natural. Some services may overlap but, in reality, are complementary. Examples include wellness and health clinics, pregnancy services, counseling services, nutritional programs and socialization, and neighborhood services. Together we can emphasize a culture that embraces learning, diversity, and collaboration while at the same time integrating our spirituality and church teachings. We welcome Catholic educators into these evolving partnerships.

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Chapter 9

Conversations in Excellence 1997: An English Perspective

–John Sullivan

We were deeply impressed by the vitality and positive attitude shown by US teachers in their accounts of the excellent projects in which they were engaged. Their convictions were firm and unwavering while being at the same time humble and undogmatic. They were always solution-centered, rather than being fixated on the real problems they and their pupils encountered. One of the abiding side-effects for us of hearing their stories was a renewal of our own belief that, with regard to Catholic education, "this game is still worth playing."

I will first make some observations on the issues and projects presented at the conference, after which I will briefly outline some of the issues currently facing leaders of Catholic schools in the United Kingdom which were not brought out by our colleagues from the United States.

Observations

First, the subject of special needs rarely receives much explicit attention in specifically Catholic educational circles in the UK. Since 1994 there has been in place for all schools a special code of practice, which has presented as many difficulties for Catholic schools in its implementation as it has for others. From the evidence of the SPICE conference, a less systematic approach to the in-school identification of individual learning needs is taken in the US, but rather a much richer, holistic, community approach is adopted. This goes much wider than educational institutions, including health, parish, psychological, family and social dimensions. There are certainly lessons we can learn from the "full service" approach.

Second, in connection with this more holistic emphasis, we noted that much greater emphasis was given by our American colleagues to self-concept and a greater acceptance of the intimate connection between feelings and learning. We are not used to acknowledging so directly the educational implications of an incarnational theology. I think this stems partly from a lamentable weakness in theological education and formation among the majority of teachers in Catholic schools in the UK and partly from an unwarranted suspicion about the respectability of psychological insights into human functioning. There is actually very little opportunity for deepening understanding about human (and especially child) development within initial teacher education programs in our country.

Third, the presentations gave the impression that Catholic education in the USA, at least from an internal perspective, is purely ethically based and quite apolitical, that is, not distorted by vested interests or by territorial sensitivities. To what extent this matches reality is for others to decide, but what struck us was the powerful witness to and practical expression of the wider church's social concern shown in so many of the partnerships and projects exhibited at the conference. Even within the

educational world itself, we heard examples of the value of establishing links between schools, publishers, higher education institutions and the full range of inservice providers.

The adoption, by conservative governments of the 1980s and 1990s, of market forces, as a lever for raising standards and enhancing choice, has created a situation where the impressive cooperation between Catholic schools displayed by US Catholic teachers seems increasingly less evident in the UK. The lack of a keen sense of being part of a powerful, demanding, exciting and worthwhile joint endeavor, along with teachers from other Catholic schools, probably owes something to two other factors. One of these is the position (together with the self-understanding) of the Catholic community, which has been so well assimilated into English society that its role at the end of the twentieth century is not clear. Even members of different parishes seem to have little sense of being part of a joint powerful, demanding, exciting and worthwhile endeavor.

The second factor is the diversification and decentralization of authorities and overlapping jurisdictions relating to Catholic education in the UK. It is not always clear who speaks "with authority" on educational issues. English law and church principle teaches the overriding importance of parents. This is in some tension with the rights of others, such as governors, trustees, bishops, teachers and students. A Catholic document drawn up at the national level, aimed at offering guidance on education in sexuality, was banned from use in at least one archdiocese. A teacher whose marital status was "irregular" was automatically dismissed in one diocese, while a senior officer in another diocese complained about such a high-handed and unchristian response.

Fourth, the continuing presence and crucial and pervasive influence of the various religious orders in meeting educational (and other) needs was particularly noted as a feature of the US Catholic scene. It appears that the impact of secularization has proceeded much further in the UK than in the USA. Most of us had little experience or recollection of such a lively powerhouse for Catholic education as we witnessed at the SPICE conference, even though we want to acknowledge the very great importance that religious orders have played in education in our own

country in the past and even though we all know wonderful individual representatives of religious orders who still offer great riches to us. The scale of the influence of religious orders in the US, both in terms of sheer numbers and also in the irresistible combination of freshness and energy, exceeds significantly that in the UK. It appeared to us that, partly owing to the continuing reliance on religious orders for the healthy maintenance of Catholic education (even if there has been a considerable reduction since the early 1960s), "why we do what we do" has not become the kind of issue it has become in the UK, where we cannot rely on the accumulated Catholic "capital" still evident in the USA. You were not bringing out "why you do what you do" because it can still be taken for granted. With further secularization this might become an issue for American Catholic teachers.

Fifth, we noted a strong emphasis on fund-raising as a feature of and necessary lifeline for Catholic educational activity. Since the vast majority of UK Catholic schools receive substantial grant aid from government, fees are not paid by parents and fundraising although certainly part of our "scene," does not have the high profile revealed at SPICE. Clearly it has the potential to be considered as a ministry in its own right, as a public service to the church. Such a ministry requires a thoroughly professional approach if it is not to be slipshod, amateurish or inefficient. We were impressed by the imagination shown in contacting potentially helpful agencies for both financial and other kinds of support for "full service" education.

Sixth, the practice, at SPICE, of bringing together primary and secondary teachers for joint sharing and reflection was seen by them and by us as having great value. This happens only too rarely in England. My own experience as a consultant in all kinds of schools suggests that many secondary teachers, especially men, whose direct and close experience of child-raising is still much less than that of women, would benefit from more familiarity with primary practice. Continuity between primary and secondary education is hard to sustain without familiarity by teachers from each sector of the work of the other. Children's experiences and achievements are not adequately built upon and their capacities insufficiently recognized by secondary teachers. Too narrow a range of learning

styles is thereby fostered and independent learning encouraged without conviction. For Catholic teachers there would be much to gain from a joint focus on their calling, their problems, their insights and what helps them in their ministry. We noted from SPICE how links between high schools and their associated elementary schools were often established in dealings with and treatment of students and their families. This helps both the sense of continuity and the sense of wholeness within the Catholic approach to education. The separation of primary from secondary teachers is another aspect of the fragmentation and compartmentalization of Catholic education in the UK.

Seventh, the conference brought home to us the need for much greater coordination and strategic planning by the Catholic Church in the UK over its services as a whole and with regard to education in particular. Fresh, creative and bold thinking is called for if the needs of the present and the future are to be addressed. It seems currently that the church is too linked into past structures and operates too often as an institution and too rarely as a movement. Catholic endeavors for education, health, social welfare, personal relationships and spiritual direction need, at least occasionally, some common forum and some joint reflection and analysis so that church teachings and policy can be brought into dialogue with experience and a widening of our usual categories and paradigms. Such a common forum need not entail ever larger superstructures. We were excited by the hints thrown out at SPICE that working through big structures is not sufficient. It must be possible to break through their limits and associated constraining factors in order to give people (of all ages, in all situations and in all their plurality of gifts and needs) chances to live more fully, to grow. Looser structures, displaying greater flexibility and responsiveness will best help those most in need.

Eighth, within schools several valuable features of practice emerged from SPICE conversations. Here I mention only six.

1. There was the encouragement of peer ministry by students. We only use such an approach in limited ways at the moment in the UK, for example (and quite successfully) in tackling bullying. There is much room for extending the practice of peer ministry.

2. There was the use of volunteers, students, adults other than teachers and especially retired people. Outside of primary schools, (and even then, only to a limited extent,) we do not in the UK have a tradition of encouraging or deploying volunteers.
3. The importance of celebrating, publicizing and sharing achievements within and beyond particular schools was highlighted both by the very idea of SPICE as "conversations in excellence" and also by the particular examples shown by participants of how they convey items of "good news" about their school and its students to each other. This reflects my second observation on the importance of self-concept noted earlier.
4. It relates also to the efforts to make the special programs attractive and positive experiences, so that students really want to take part in them instead of feeling stigmatized, isolated, patronized or demeaned in any way.
5. We learned much from descriptions of creative accommodation in methods of assessment and adjustments made to help students find that progress is attainable. Too often methods of assessment obstruct and obscure learning and progress. The sensitivity to preferred learning styles reinforced the perception that Catholic schools represented at SPICE took seriously the concern to show that all students count and all can make progress and develop a sense of achievement. In a sense this was a practical example of the distinctiveness of Catholic education leading directly to a greater inclusivity.
6. From this we noted that what is good for students with learning and behavior problems will often be good for all students. The benefits to "mainstream" students from sharing school life with those with special needs, of course, go well beyond merely more flexible arrangements for teaching and assessment.

Current Conditions in the U. K.

For very many principals of UK schools much of their energies have been devoted to "surviving the system," coping with new legislation, managing budgets, buildings and bureaucracy. They have found themselves sucked into more and more

administration, with less time for constructing community or direct involvement in curriculum and learning issues. Staff shortages, redundancies and high levels of early retirement all add to or illustrate their stress. Being accountable on secular matters in more ways than ever before, they have little opportunity for exercising the spiritual leadership role so necessary for a Catholic community. And yet it is becoming increasingly clear that this "flag-waving" role of upholding the mission requires, in the absence of a strong plausibility structure of the kind demonstrated both at SPICE itself and in the local communities of those who contributed to SPICE, a great deal more support from the wider Catholic community as well as much more theological education and spiritual formation for leaders within schools.

A major tension pervades many UK schools which deserves more explicit acknowledgment than it has so far received. This is the tension between professionalism and managerialism. Until recently UK teachers enjoyed a high level of autonomy, little interference and much scope for idiosyncratic approaches, encouraging creativity, experiment and individuality. This was sometimes accompanied by a certain lack of rigor in assessment and evaluation of the effectiveness of programs and policies and a degree of omission, overlap and repetition which did not always help students. In recent years there have been strong forces at work which restrict individualism, induce fear, seek to exert control and expect a higher level of certainty than is conducive to healthy teaching and learning. There is now serious questioning in the UK of how compatible market forces are with education, and also of the relevance of the competency approach to management.

A subset of the tension between professionalism and managerialism is the new emphasis of monitoring and evaluation. Teachers find themselves squeezed between an increased rhetoric (a concern for the public presentation of their school's "goods" in a competitive and consumer-fixated market) and increased scrutiny. The presence of an over-dominant model of inspection has not helped the encouragement of more healthy approaches to teaching, learning or leadership.

Current Issues for Catholic School Leaders in the U.K.

I conclude with my own, perhaps idiosyncratic, list of a range of issues which currently exercise (or should be exercising) the thinking of those responsible for Catholic educational policy in the UK:

1. Student achievement at age 16 in Catholic schools in the UK compares very favorably with the level reached in similarly-placed state schools, but this is not replicated at age 18. Why is this so? What can be done about it? In the context of new legislation and a changing pattern of clergy-laity relationships, what is the appropriate relationship of a Catholic school to its diocese and the proper balance between parents, governors and trustees?
2. Traditionally, Catholic schools have not had day care programs. Early years provision is rapidly becoming much more widespread, thereby disadvantaging Catholic schools. New thinking about the nature of early years education as well as its provision is needed.
3. How seriously can and should the ecumenical imperative be taken in education and what might the implications be for future funding, planning, cooperation, support and evaluation? How can a concern that Catholics only become ecumenical if worried about a shortage of numbers, anxious about "bottoms on seats" be avoided? How can any renewed ecumenical endeavor maintain a general concern for the quality of all schools, not just for those promoted by Christians?
4. Similarly a new emphasis on the multi-faith (and multicultural) dimension of education has emerged within Catholic circles; how can one combine fidelity to the past with openness to those who are different in this context, addressing the needs of all who study in Catholic schools? In 1997 the Catholic Education Service in the UK has not only reminded teachers in its schools of the importance of differentiation but it has provided some practical guidance on how to implement Catholic principles in the classroom and through whole-school policy; yet the challenge remains: how does this apply to the realm of religious teaching? The assumption that Catholic schools have a mandate to teach Catholicism is

not to be simply identified with their responsibility to address the religious and spiritual needs of students who do not come from believing families. In the context of a National Curriculum and a largely secularized society (and teachers), how can the curriculum be genuinely permeated with a Catholic and catholic perspective?

Conclusion

Some of these issues may well be worth pondering in the different context of Catholic education in the USA. We look forward to prolonging our dialogue, hoping that our conversations lead to an increase in excellence on both sides of the Atlantic.

Chapter 10

Providing for the Diverse Needs of Children and Families: Theological Perspectives

–Margaret Eletta Guider, OSF

Introduction

This presentation has one primary objective: to engage teachers and administrators in a process of thinking theologically about providing for the diverse needs of children and families. I begin with two stories that could best be described as the book covers which hold together the chapters of my own life and ministry as a Catholic educator. I draw out of these two anecdotes five key insights that correspond closely to the gospel as reflected in a few selected passages from the New Testament. These texts serve as the biblical framework for this reflection. I then turn to a consideration of how theological foundations inform our

Christian identity in ways that ground our respective commitments to providing for the diverse needs of children and families. I continue with a comparative analysis of two alternative, yet complementary, approaches to answering the fundamental theological question of our Christian tradition, namely: why did God become human? Informed by the theological insights gleaned from a Theology of Incarnation and a Theology of Redemption, I explore the particular relevance of these two approaches to christology for our respective vocational identities. Conscious of the personal and professional demands with which those of us providing for diverse needs are faced on a daily basis, I pose another question intended to engage the moral imaginations of educators and administrators alike: what qualities of character must we possess and practice in order to assume and fulfill the task entrusted to each us and all of us?

Providing for Diverse Needs: Two Case Studies

In the Spring of 1979, I was teaching at a small inner city Catholic elementary school on the Near West Side of Chicago. The student population was marked by a diversity of races, cultures, ethnicities, abilities and socio-economic realities. Providing for the diverse needs of children and families was no small task. I taught Language Arts and Social Science to middle grade students. At the time, I also was in the process of completing a Master's degree in Special Education. Already certified in elementary education, mental retardation and behavioral disorders, I was eager to complete a fourth specialization in learning disabilities. The logic behind my continued studies was founded on the belief that the more competent I became as an educator, the better positioned I would be to meet the growing demands of urban education. The completion of my degree rested on the successful completion of two program requirements: a research project and a thesis. The real learning that took place, however, was not in the product, but in the process. In this process I discovered that the language of "diverse needs" was often used as a way of encoding a more pervasive preoccupation of educators, namely, solving the problems associated with the reality of diversity.

In my thesis proposal, I advanced the position that the thought of Rudolf Steiner merited the consideration of educators. Despite the fact that most philosophers of modern education

viewed Steiner as an eccentric metaphysician, I found some of his insights to be particularly thought-provoking given the circumstances in which I found myself. My argument was that Steiner understood the diverse needs of children not in terms of "diverse problems," but rather, in terms of "diverse possibilities." Though his belief in the importance of interactive learning was far from a novel idea, Steiner's perspective on its value was unique.

Most commonly known as the founder of Waldorf schools, Steiner based his model and methods of education on the insights and principles of an eclectic philosophy which he entitled anthroposophy. Though Steiner's cosmology was Christocentric, he believed in reincarnation. This latter belief grounded his conviction that individuals chose incarnations precisely for the purpose of teaching members of their respective families and social networks lessons that could not be learned any other way than relationally. As an educator and the elder sibling of a sister with Down Syndrome, I was fascinated by Steiner's methods. Cosmology and metaphysics aside, I was interested in the pedagogical practices that his belief system inspired. Though my own traditional Roman Catholic convictions regarding the origins and ends of life precluded me from assenting to the plausibility of Steiner's presuppositions, I found the actual educational processes that emerged from Steiner's educational philosophy to be worthy of further study, experimentation and analysis.

At the heart of my inquiry was an interest in what I perceived to be the most important pedagogical practice that situations characterized by diversity demand of us, namely, genuine openness to the other. In many ways, Steiner enabled me to recognize the bankruptcy of the rhetoric of difference. As a Catholic educator, this recognition made it possible for me to hold fast to an incarnational theology of uniqueness, a theology that allowed me to perceive the distinctive "thisness" of every child rather than the difference of his or her "otherness." This theology resonated well with a wide range of innovative educational theories and practices that reflected the spirit of the times. Nowhere was this more clearly demonstrated than in the long-standing struggles of proponents of school desegregation who challenged the systems of socio-political power and economic

privilege to recognize the dehumanizing dynamics of racism, classism and sexism on the children of this nation. Based on my own experience, however, I was haunted by the realization that the genuine integration of schools was about more than breaking down the barriers of race, ethnicity, gender and class. Its demands also had to extend to an arena of exclusion that separated children according to ability.

In the light of Steiner's insights regarding personal interactions, understood as the learning that can occur no other way than relationally, I found myself wrestling with a number of questions related to the separation of children with disabilities from their peers. Though educators such as Wolf Wolfensburger made persuasive arguments for the inclusion and integration of children with disabilities into the so-called regular classroom, his writings were unknown outside the arena of special education. Though state and federal laws required public schools to guarantee that every student would be educated in the "least restrictive environment possible," the majority of parochial and private schools continued the practice of *de jure* or *de facto* exclusion. As a consequence, few students in Roman Catholic schools, even those from schools characterized by a high degree of diversity, had any opportunity to learn those lessons that could only be learned through interaction with their peers with disabilities.

I began to think through the situation more systemically. I asked myself what it would take to alter this reality of separation and unknowing in some modest way. Taking to heart Steiner's insight about the lessons which individuals can only learn relationally, I took seriously the challenge of providing for the diverse needs of children. With the permission of eight fifth-graders, their parents and my colleagues, I set a group of nine and ten-year old students from Notre Dame school in relationship with eight of their peer group counterparts at a nearby center for children with cognitive and developmental disabilities. This process, which could be best described as side-streaming, rather than mainstreaming, took place every Wednesday over the course of several months on the turf of the students with disabilities.

The experience was transformative for everyone involved, teachers and aides included. Theoretically speaking, the results

of my research upheld the value and significance of Steiner's pedagogical insights. Practically speaking, all those involved or affected by the project recognized its deep personal significance. Eighteen years later, my one regret is that I am not in a position to know the long-term effects that the experience may have had on the twenty-eight children who are now young adults. What I do know is that no one from either group was left unchanged by the experience. Over time, these young students, each with their own particular needs, came to recognize in one another more than the otherness of difference. They discovered and took hold of their common childhood. They distinguished and reverenced their personal uniqueness, their thisness. More than anything else, they celebrated the process of becoming companions and friends. As a teacher I stood to learn more than I ever anticipated. Beyond the horizon of providing for diverse needs, I discovered an entire new world of diverse and unexpected possibilities.

Two decades later, the elementary school educator turned theologian now teaches graduate level theology in an international Jesuit theologate. Within this context, I ventured to teach a seminar on Religion and Disability during the Spring semester of 1997. The course was taught in response to an institutional commitment to provide for the diverse needs of priesthood candidates and lay ministers preparing for professional ministry. One of these diverse needs was identified as the need to prepare individuals to minister more effectively with and on behalf of persons with disabilities. The fact that many students were unaware of the Americans with Disabilities Act was but one indicator of their limited understanding of the diverse pastoral needs of more than forty-million people in this country and countless millions in other parts of the world. Unless our curriculum somehow alerted students to this pastoral imperative, its significance would go unnoticed.

Ordinarily, my courses have high enrollments, so you can imagine my surprise when I received a class list of less than ten students. On the first day of class, another unexpected discovery awaited me. All of the students enrolled in the course were themselves persons with disabilities. I remember one of the students commenting in a stage whisper that after eighteen years of public education in the mainstream, she found it both

curious and unsettling that her first experience of being enrolled in a special education class was occurring at a Catholic graduate school of theology. The course could not move forward until as a group we dealt with the anger and frustration that emerged as the students, all of whom were preparing for ordained or lay ministry, came to terms with the fact that,in a consortium of eight theological schools, none of their peers had enough interest in the subject to take advantage of this course offering. As the professor, I also struggled to make meaning of this unanticipated and confounding reality. Other theories of attribution aside, I believe that one explanation may be found in the maxim that many students simply did not know what they did know. Hearkening back to my insights of twenty years ago in Catholic elementary school education, I knew at least one of the reasons why this was the case.

In many ways, the course on Religion and Disability served as a point of convergence, a lightening rod for consciousness raising and a catalyst for action. The students began to challenge faculty and administrators as well as their own peers in a variety of ways. They asked to be recognized as equals. They demanded that people stop treating them as if they were invisible. Most importantly, they requested that what, in effect, were the needs and responsibilities of the school not be characterized or caricatured as their "special needs." As one of the deaf students noted, the interpreters were not "his" interpreters, they were everyone's interpreters. Quickly, the school learned that accessibility was about more than architectural adaptation. Accessibility was a matter of faith and justice. It was about attitudinal adaptation. It was about changing of hearts and perspectives. Providing for diverse needs required more than structural changes, it required personal and communal transformation.

Over the course of six short months, administrators, members of the faculty and students came to terms with the fact that perhaps we had a little more in common with the "emperor who had no clothes" than many of us realized. For years, we had talked the talk of diversity and inclusion, but had we really walked the walk? Were we really able to provide for the *diverse* needs of our students? Or did we understand our task as providing for what we perceived to be the *same* needs of all of students regardless of their respective backgrounds?

Somewhat slow to recognize the fact that at the close of the twentieth century, providing for diverse needs is no longer an option for educational institutions, but an imperative, we began to understand and experience our changing reality in new ways.

Twenty-five years ago when the school first opened its doors to men of other religious congregations, those who came closest to having the same needs as Jesuit scholastics were the most satisfied with the arrangement. As women were accepted into the school, those whose needs corresponded well with the values and expectations of a male-centered seminary were likewise satisfied. In a similar fashion, international and minority students whose expressed needs were no different from those of the predominantly white North American student body flourished. Second and third career students who were willing to set aside years of experience so as to benefit from an educational process designed to meet the needs of students half their age got on quite well. Students with disabilities who could "pass", in other words, negotiate the structural barriers and attitudinal realities of the institution, completed their course of studies as successfully as their peers. Each of these cases contributed to the school's perception that it was effectively providing for the needs of its students. Like the emperor, we were under the impression that our clothes looked pretty good.

Similar to so many other schools that have undergone considerable diversification in their student population over a relatively short period of time, we saw ourselves as relatively successful in the process. Institutionally speaking, we did not perceive that the students who were most satisfied with the education they received were also those who could, would and did conform themselves to the status quo of the institution without requesting, requiring or demanding that their *diverse* needs be taken into account as seriously as their *same* needs. In effect, the relational contract between the school and the student, based on longstanding traditions and historical precedents, was not necessarily based on mutuality or reciprocity. Rather, the relational contract was predicated on hospitality and generosity that were extended on the terms of the host. As logic goes, the institution expected in return what it had come to expect and receive over time, the constancy and gratitude of its stu-

dents and graduates. Criticism, resentment, frustration and anger on the part of students were neither anticipated nor understood. Like the vast majority of academic institutions, we did not always know what we did not know: diversity was a demographic phenomenon, inclusivity was a radical and gradual process of institutional change and personal transformation.

In many ways, the participants in the course on Religion and Disability represented a microcosm of the institutional diversity that had taken place over time. They disclosed in visible and visceral ways the diverse needs of students as well as the ability and inability of the school to provide for those needs. The class included Jesuits and men from other religious congregations. It included women and international students. It was composed of religious and lay students, Roman Catholics and Protestants. It was inter-generational. Though characterized by diversity, the class was united by a common commitment to struggle for genuine inclusion as persons with disabilities. In many ways, these students accomplished what other groups had attempted. They successfully raised the consciousness of an institution and initiated the process of transformation. They helped us to shift the focus of our attention from diversity to inclusivity, from separate knowing to connected knowing, from counter-dependence to interdependence. As a consequence, an educational community, self-identified as Christian, learned an important lesson that only could be learned relationally: the dynamics of exclusion and the dynamics of mindfulness. Though our knowledge is incomplete, we now know, at least in part, what we did not know. The first step in providing for diverse needs is the ability and willingness to recognize persons as persons, persons with diverse needs and persons with diverse possibilities.

In summary, these two cases, though separated in time and place by a span of twenty years and substantially different educational contexts, reveal numerous insights, questions and concerns about the complex dynamics of providing for the diverse needs of children, adults, families, communities and institutions. I invite you at this time to identify any particular points that resonate in some way with your own experiences.

Given the value that we place on the Story that holds our respective stories together, I will proceed in the next part of this presentation to reflect briefly on a few selected New

Testament texts which offer us a way of looking at our respective insights, questions and concerns through the lens of Scripture.

Providing for Diverse Needs: Grounding Our Efforts in Biblical Foundations

As I reflected on these two stories in anticipation of this presentation, it seemed to me that one of the best ways to ground a theological discussion on the theme of this conference would be to consider five biblical foundations that speak to the heart of a matter that concerns all of us. In other words, my intention in this section is to identify Scriptural passages that serve as warrants for action in our efforts to teach as Jesus taught. These include: teaching by example, balancing fidelity with creativity, fostering an attitude of openness, taking advantage of opportunities for genuine encounter and recognizing the indispensability of friendship.

1. Teaching by Example

"Let the little children come to me; do not stop them."
(Mk 10:13-16)

In this passage Jesus teaches as much by example as by word. He defies the barriers and boundaries of social convention that serve to separate, exclude and marginalize children. Jesus also provides us with a clear and unambiguous message about the priority that he gives to children.

In this story, Jesus demands more than behavioral change on the part of his disciples. Attitudinal change is at issue here and it cannot take place unless an environment is created where real change is regarded as real responsibility. In this regard, the story reminds that it is not enough to rely on changes in our theories of education or our administrative policies. We must look to places, practices and persons where examples of the transformation we advocate are already in evidence.

2. Balancing Fidelity with Creativity

"Everyone who has will be given more."
(Matt 25:14-30)

This parable is laden with irony and paradox. The Reign of God demands more of us than fidelity, it also requires creativity of us. As educators and administrators in Catholic schools, it

seems to me that we would be less than honest with ourselves and the worlds in which we live if we did not hold one another accountable to the standards set by Jesus.

In our efforts to provide for the diverse needs of children and families, stewardship ultimately requires more of us than safeguarding our metaphorical talents, or modestly compounding interest. Faithful to the principle of inclusion, we must find ways of creatively responding to the signs of the times.

3. Fostering an Attitude of Openness
"Be opened."
(Mk 7:31.-37)

In this text from the Gospel of Mark, it is important to note that the command of Jesus to the man who could neither hear nor speak, was not "be healed," but rather, "be opened."[1] As educators and administrators, our response to the challenges we face in our efforts to provide for diverse needs must be grounded in an attitude of openness.

Consider for a moment one of the most difficult situations in which you have found yourself as you endeavored to provide for the needs of a particular child or family. What were the issues? the concerns? What limitations were you aware of? resistances? hesitations? What information were you lacking? What influences defined or determined your assessment of the situation? What feelings come to mind as you remember this situation? Imagine that you are in the midst of the situation once again. All of sudden, you hear Jesus speaking: "Be opened." What are your thoughts? your feelings?

4. Taking Advantage of Opportunities for Genuine Encounter
"Come down and hurry, because
I must stay at your house today."
(Lk 19:1-10)

The story of the encounter between Jesus and Zaccheaus is a familiar one. But what exactly is the moral of the story? The image of the short and stocky tax collector perched in a sycamore tree is hard to forget. The image of Jesus catching the eye of Zaccheaus, inviting him to come down from the tree and informing him of his dinner plans gives us a glimpse into the ways in which God works. Jesus acts swiftly, deliberately,

unexpectedly and confidently. In response, Zaccheaus acts immediately, joyfully, steadfastly and generously. In the meantime, the crowd is resentful, critical, bad-tempered and envious. For some reason, they perceive the attention which Jesus affords Zaccheaus as the tax collector's gain and their loss - an interesting and problematic perception to say the least.

The details of the story remind us of the complex nature of human dynamics. No matter what characters we identify with, the story alerts us to the intricacies of providing for diverse needs.

5. Recognizing the Indispensability of Friendship
"I call you friends."
(Jn 15:12-17) (Mk 2:1-12)

These two passages speak to us about the indispensability of friendship. In the first passage, Jesus does not call his disciples brothers or sisters. He does not call them servants or neighbors. Rather, the relationship on which Jesus chooses to focus during a most difficult time in His life is that of friendship, literally laying one's life down for one's friends. In the second passage, we are reminded of the story of the five friends. Together they succeed in providing for each other's diverse needs. The image of the four friends carrying another friend on a stretcher, climbing onto the roof of Jesus's house, creating a hole in the roof and figuring out a way of lowering their friend on the stretcher down into the house is nothing short of spectacular. These are friends who stopped at nothing to achieve what they set out to do.

Both passages remind us how much we have to learn about the mystery of mutuality and reciprocity. Friendship is not about negotiating the differential between what we give and what we receive. At issue is the degree to which we can share an experience of personal integrity, a profound reverence for the other and a genuine sense of connectedness and interdependency.

How important it is not to underestimate the power of friendship in our efforts to provide for diverse needs. In the absence of friendship, reflection and action are always less than they might have been.

Each of these biblical foundations holds a key to unlocking what might be best described as attitudes of Jesus, the teacher. Indeed, they represent attitudes that merit our consideration and reflection as we attempt to recognize and provide for the diverse needs of children and families. Once again, I invite you to pause and, for a moment, call to mind a biblical text of your own choosing that speaks to the heart of the matter in a way that is particularly significant for you.

In the movement from thinking foundationally to thinking in action, it is important to recognize that who we are, what we do and what we believe are parts of a piece. In the next section, I want to affirm the fact that as Christians, committed to the ministry of education, we are consciously followers of Jesus and imitators of Christ who endeavor to teach as Jesus taught. At the same time, I want to explore how we respond to the question: "why did God become human?" This question, I believe takes on particular significance as we attempt to make meaning of who we are, what we do and what we believe as individuals who spend their lives providing for the diverse needs of children and families.

Providing for Diverse Needs:Thinking Theologically about the Reason Why God Became Human

My thesis in this section is that we are in need of resources that will provide us with theological foundations for thinking through the challenges that providing for the diverse needs of children and families raises for Christians, in general, and Christian educators, in particular. I ask you to think through this question with one another: Why did God become human?

My purpose in focusing on this question is not to separate us out as advocates of a Theology of Incarnation or proponents of a Theology of Redemption. My intention is, rather, to draw attention to the ways in which we may be less than we could be as Christian educators due to our own failure to reflect with greater intentionality upon the interactive dynamics of these two distinct approaches to understanding why God became human.

As I present the following comparisons and contrasts, I invite you to consider the implications of these insights for your own

vocational self-understanding, particularly in terms of the ways in which you see yourself identifying or responding to "diverse needs." I invite you to review with me the table below:

	Theology of Incarnation	Theology of Redemption
Divine Essence:	Goodness and Beauty	Truth and Righteousness
Characterization:	The Word Made Flesh as Idea	The Word Made Flesh as Image
Origination:	Intuition: Heart of God	Intellect: Mind of God
Orientation:	Artistic (Ars Patris)	Philosophical (Logos)
Divine Action:	Gratuity/Liberality	Kenosis
Emphasis:	Self-Giving/ Self-Presenting	Self-Emptying/ Self-Sacrificing
Imitation of Christ:	Natural Response (Ordinary/generic) (Enlarged capacity for love)	Super-natural response (Extraordinary/heroic) (Special capacity for love)
Principles and Practice	a. Loves a being in itself	a. Loves a being for what it can do
	b. Enables us to love God for who God is	b. Loves God for the consequence of God's love on us
	c. Allows us to love our neighbor as ourself (therebby making each individual of equal value)	c. Love our neighbor more/less than ourself (thereby making eachindividual of greater/lesser value)
	d. Search for the Good itself leads to a desire to have this Good beloved by all (rather than being held exclusively to oneself)	d. Search for the Truth itself leads to a desire to have this Truth known to all (rather than being held exclusively to oneself)
Affection:	Affectio justitiae capacity to transcend self-interest	Affectio commodi capacity to focus on self-interest

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	Theology of Incarnation	Theology of Redemption
Relationship:	Mutuality Annunciation and Nativity	Unilaterality/singularity Call to discipleship/crucifixion
Agency:	Stewardship Steadfastness	Dominion Conformity
Power of Choice	Commitment in relativity What will open us to the advent/future?	Commitment in duality What will close us to the future?
Identity:	Freedom for Good Haecceitas (Thisness)	Freedom from evil Alterity (otherness)

On the left is the phrase *Theology of Incarnation* and on the right *Theology of Redemption*. As a starting point for comparison, let us consider first of all the essence of God. Under a Theology of Incarnation, we find Goodness and Beauty. Under a Theology of Redemption, we find Truth and Righteousness. As we ponder God's intention for becoming human, we find in a Theology of Incarnation a God who is moved by a desire to be one with us. We find in a Theology of Redemption a God who is moved by the desire to save us. In the former, the Word Made Flesh is characterized as the Image that proceeds intuitively from the Heart of God. In the latter, the Word Made Flesh is characterized as the Idea that proceeds intellectually from the Mind of God. The paradigm in the former is artistic, the Word Made Flesh is the Ars Patris. The paradigm in the latter is philosophical, the Word Made Flesh is the Logos. Within a Theology of Incarnation, God's action is described in terms of graciousness, gratuitousness and liberality. Within a Theology of Redemption, God's action is understood as kenosis. The emphasis in the former is placed on self-giving and self-presenting [self-communication]. The emphasis in the latter is placed on self-emptying and self-sacrifice.

The articulation and differentiation of these two approaches to understanding why God became human hold numerous implications for us as we endeavor as Christian educators and adminis-

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trators to imitate Christ. In a Theology of Incarnation, the imitation of Christ is viewed as a response to divine inspiration that is characterized as natural and ordinary. In terms of virtue, such imitation is viewed as generic and reflective of an evolving capacity for love. In a Theology of Redemption, the imitation of Christ is viewed as a response to divine inspiration that is characterized as supernatural and extraordinary. In terms of virtue, such imitation is viewed as heroic and indicative of a special capacity for love.

Following a Theology of Incarnation, a being is loved in itself. Following a Theology of Redemption, a being is loved for what it can do or become. From the perspective of a Theology of Incarnation our response to God's love enables us to love God for who God is. From the perspective of a Theology of Redemption, we respond to God's love because of what God's love has done for us. Within the framework of a Theology of Incarnation we are inclined to love our neighbor as ourself, thereby acknowledging that each individual is of equal value. Within the framework of a Theology of Redemption, we are inclined to love our neighbor more or less than ourself, thereby making each individual of greater or lesser value.

In practice, a Theology of Incarnation confirms that our search for the Good itself leads to a desire to have this Good beloved by all, rather than being held exclusively to oneself. In practice, a Theology of Redemption, confirms that the search for the Truth itself leads to a desire to have this Truth known by all, rather than being known only by oneself. Following a Theology of Incarnation, we are guided by an affection for justice, understood as the capacity to transcend self-interest. Following a Theology of Redemption, we are guided by an affection for the beneficial and advantageous, understood as the capacity to choose that which is in one's best interest. In terms of patterns of relationship, those informed by a Theology of Incarnation are characterized by mutuality as exemplified in the Annunciation and the Nativity. Patterns of relationship informed by a Theology of Redemption are characterized by singularity or unilaterality as exemplified in radical discipleship and the Crucifixion. In the former, personal agency may be best described as stewardship. In the latter, personal agency takes the form of dominion.

Within the framework of a Theology of Incarnation, our power of choice is marked by steadfastness and the ability to make a commitment within a world of relativity. Our power of choice is guided by the question: what will open us to the future and to freedom for the Good? Within the framework of a Theology of Redemption, our power of choice is marked by conformity and the tendency to understand commitment in dualistic terms. Our power of choice is guided by the question: what will close us to the future? What choice will keep us free from evil?

Finally, and perhaps most importantly, given our theme of providing for the diverse needs of children and families, it is important to note the ways in which a Theology of Redemption contributes to our understanding of our identity as human persons in terms of alterity or radical otherness. A Theology of Incarnation contributes to our understanding of our identity as human persons by stressing the notion of radical thisness [haecceitas]. By intensifying the radical particularity of every human person, not in terms of a person's otherness, but rather, in terms of a person's "thisness", a Theology of Incarnation challenges the processes of individual diminishment, depersonalization and dehumanization often associated with the idea of otherness that informs and influences the social and religious construction of human need. Given my comments and your own review of the chart, what are your observations, questions or insights?

Admittedly, comparisons and contrasts such as this are known to contribute more to a state of confusion than enlightenment. If we can, however, resist the temptation to be put off by the systematic theological categories and the Latin phrases, I think there are many ways in which this kind of theological analysis can broaden and deepen our respective understanding of who we are, what we do, and what we believe. In my opinion, this kind of intentionality and awareness can only serve the best interests of the children and families we seek to accompany and serve.

Providing for Diverse Needs: Identifying the Educators and Administrators That Children and Families Need

Engaging as theological perspectives may be for those who

enjoy the opportunity to think theologically every now and then, there is a way in which the pragmatists among us want some assurance that the ideas we generate contribute to the content of our practice and not simply to our theoretical frameworks. As we ponder the meanings of Incarnation and Redemption in practical terms, I would like to suggest that one way of applying our respective theological reflections is to consider what it means for us as educators and administrators to embrace and sustain our commitments to provide for the diverse needs of children and families. Are we the educators and administrators they need? If so, how might we identify ourselves? Subjectively, we have an idea of who we are, what we do and what we believe, but objectively speaking, what might be said of us or others like us by those whom we accompany and serve?

In 1996, Sharon Daloz Parks and her colleagues, Laurent Daloz, Cheryl Keen and James Keen, published an important book entitled *Common Fire: Lives of Commitment in a Complex World.*[2] They surveyed more than one hundred people from various backgrounds and walks of life. The one thing these individuals had in common was an ability to sustain commitment under what would be described by many as difficult and complex circumstances. The authors were interested in knowing what made it possible for these individuals dedicated to human service to remain hopeful in the midst of adversity, all too conscious of the fact that "it's harder to be human than it used to be." They identified six defining characteristics to which I have added a seventh. I believe these characteristics enable us to see the relationship between theology, spirituality and our own lives of commitment. Described in terms of practices, the authors noted the following:

1. Becoming "at home in the world"
2. Engaging with people who are significantly different
3. Practicing systemic and integrated thinking
4. Creating a responsible imagination
5. Knowing the complexity of the human heart
6. Sustaining hope and commitments

For our purposes, I would add a seventh which would be:

7) Fostering a passion for the tradition

As I consider the realities which you face on a daily basis in your schools as well as the diverse needs of the children and families for whom you provide far more than you may know, I have every reason to believe that you see yourself and your place in the world in much the same way as the individuals described in this volume. If you did not, I doubt that you would be where you find yourself today. As the people in *Common Fire*, I suspect you speak less of sustaining a commitment than being sustained by one. In recognizing and providing for diverse needs, I am relatively certain that you have found the place where "your hearts deep gladness meets the world's deep hunger."

From this place of common conviction, however, it is important to be mindful of a need that is easily lost, forgotten, or overlooked. That need is the absolute necessity and indispensability of intergenerational learning. In and of themselves our individual commitments, as significant as they might be, cannot begin to approximate the witness or the efficacy of a collective commitment on the part of faculties and administrators. Though the concept of mentoring has become a central feature in the training of new teachers and administrators, there is another concept which may prove to be even more critical to the initial and ongoing formation of all educators. The concept to which I refer is that of the mentoring community. If educators and administrators in Catholic schools do not assume responsibility and leadership for creating such communities, we fail to do so at our own peril. To provide for the diverse needs of children and families, we must also be acutely aware of our own. Whether or not they ever existed, gone for sure are the days of the teacher or administrator who is capable of knowing all there is to know about the diverse needs of others. No one of us is in a position to know alone what we can only know through the insights and experiences of one another.

As I said earlier, I am confident that the seven charteristics noted in *Common Fire* are practices which probably characterize each of you. The question that I invite you to consider, however, is this: Do these practices characterize the collective practice of your respective faculties as faculty? Would you describe yourself as belonging to a mentoring community? In your experience, is the "common fire" experienced in common?

Conclusion

In the course of this presentation on theological perspectives, we have reflected upon experience, explored biblical narratives and compared approaches to understanding God's action in the world. We have allowed our moral imaginations to be engaged by the insights of *Common Fire*. In the process our intuitions about who we are and what we do have found their grounding in the beliefs and hopes that we carry in our hearts. Though thinking theologically about providing for the diverse needs of children and their families can be a heavy and weighty endeavor, I hope that somewhere in these reflections you have had an experience of lightness. By that I mean, I hope that throughout this presentation, you have had a sense of being part of creative process that is of God, a process that enables us to encourage others to hold fast to dreams.

Endnotes

1. This particular insight on openness as well as the subsequent insight on friendship are taken from an unpublished reflection by Paul Fletcher, S.J.

2. See Daloz, L. A. P., Keen, C. H., Keen, J. P. & Parks, S. D. (1996). *Common fire: Lives of commitment in a complex world*. Boston: Beacon Press.

Chapter 11

Leadership for Solidarity: How Catholic Human Service Providers Can Work Together

–Joseph M. O'Keefe, SJ

Introduction

This chapter explores the implications for Catholic school administrators of meeting the diverse needs of youth and their families. First, it invites the reader to consider the centrality of solidarity in the thinking of administrators, a theological underpinning for school leadership. Second, it provides data on the ways that the Catholic school does or does not use outside resources to provide for students' needs. Third, it explores the changing role of the school principal in the wider educational world. Finally, through an exploration of the emerging role of the president in school administration, it offers a structure that can enhance leadership for solidarity.

A Theological Underpinning for School Leadership

As Catholic schools face the new century, questions of uniqueness loom large. In an increasingly secularized society, Catholic school leaders should look to their tradition as they read the signs of the times and meet contemporary needs. In the previous ten chapters, readers have been reawakened to the needs of youth and their families today and they have been exposed to creative ways to respond. They have learned about programs that have proven effective in Catholic schools, hospitals and social service agencies. They have also been exposed to some of the latest thinking about collaborative structures outside of the Catholic community. In light of what has been presented here, one element of the Catholic tradition, the virtue of solidarity, seems particularly appropriate today. In the current culture of individual self-promotion, it is an enormous challenge to work together outside of one's habitual turf, to relinquish control to partners from other institutions, to understand another professional perspective, to risk often scarce resources on an untested structure and to have the patience to endure the inevitable clash of bureaucracies.

It is clear that the structures of the past can no longer serve the diverse needs of youth and their families. In a recent book, Sarason and Lorentz (1998) describe what they call an emerging paradigm shift, from the single-focused service provider working in isolation to a rich variety of experts working together in new structures that serve the common good. Sarason and Lorentz go to great lengths to describe the great challenge this poses to administrators' habitual ways of proceeding because "...in the case of organizational theory, the problem that has proven most intractable has been coordination of people and resources" (p, 13). Argyris (1993) describes personal defensive routines that perpetuate the status quo and prevent change. Howe (1993, p. 51) explains how institutional dynamics make change daunting:

> Even when enough moral conviction can be summoned to press for well-thought-out change, institutions always find change difficult and accept it slowly. In a factory, a new technological development can bring sudden and useful change. Not so with institutions that in turn must change the behavior or attitudes of

human beings run into traditions, emotions and loyalties that are very powerful in preserving the status quo.

This book offers hope that the Catholic community can overcome this intractable problem through recourse to its own tradition. Solidarity helps a person see beyond the immediate circumstances to a wider sense of purpose and unity. It impels the school to provide an appropriate education for every child, regardless of tested ability. It demands of Catholic school leaders a preferential love for children in need, especially those who live in poverty and are denied services available to children of the affluent. Moreover, for those who work in previously unrelated institutional settings, each with its own language and norms, solidarity reveals an underlying commonality of mission. In this regard, colleagues in Catholic Charities USA and the Catholic Health Association have much to teach us. Educators, too, should be deeply involved in the New Covenant alliances being formed across the country.

The Use of Outside Resources in Catholic Schools

During the past two years, survey data about Catholic schools has been collected at Boston College. Surveys were sent to every high school in the country and to date 509 have been returned. These represent inner-city, urban, suburban and rural schools reflective of the national population. Surveys were sent to urban and inner-city schools and to date 398 have been returned. Among the questions asked in the twelve-page survey, two are especially relevant to this book. In the first (Table 1), principals were asked to identify the non-educational personnel in the school, paid and volunteer. In the second principals were first asked to identify the institutions within a one-

Table 1 Non-educational professionals in Catholic schools

	HS (n=509)		Elem (n=398)	
	paid	vol	paid	vol
nurse	43%	9%	26%	11.2%
social worker	10%	1%	9.5%	2.3%
psychologist	18%	2%	14%	1%
attorney	2%	7%	2 schools	2 schools
physician	1%	6%	1 school	4 schools
speech pathologist	4%	0%	18.9%	7 schools
police	5%	4%	2.8%	3.9%

mile radius of the school and then those with which the school has regular and on-going affiliation. Table 2 provides data on such linkages with Catholic institutions.

Table 2 Links between Catholic schools and other RC service providers

	HS (n=509)		Elem (n=398)	
	near	link	near	link
RC hospital	24%	31%	27.8%	23.5%
RC social services	28%	46%	28%	39.4%
RC university	5%	53%	12.4%	23.5%

The data in the two tables offer some encouragement, but it is clear that much more needs to be done. Programs like those identified by SPICE are not common. Movement forward will not be easy, especially for the urban elementary schools. Principals are often overwhelmed by the tasks of the day and have neither the time nor the resources to explore creative staffing inside the school and fruitful linkages with agencies outside. One way to proceed forward is to imagine anew administrative roles and responsibilities. Information on the current role of principal and president can be helpful.

The Changing Role of the School Principal

Even though they are usually trained in isolation and taught to defend their turf, today's principals must bring to bear an enormous array of community partners to serve children well. They must function as "social architects who give voice to the moral imperative to address historically non-schooling issues" (Beck & Murphy, 1993, p. 192). In contrast to their traditional role, principals must devote time and energy to external relations. Goldring and Rallis explain:

> With more permeable boundaries between the dynamic school and the environment, the principal deals with more and different groups of parents, business representatives, and community agencies. The principal is usually the first contact point with the external environment and will most likely spend more energy with these constituencies than traditional principals who focus most of their efforts internally. (1993, p. 141)

The number of stakeholders in educational planning and implementation has expanded greatly; the principal has gone from being "campus administrator to integrator of school and community services" (Miller, 1994, p. 11). Principals must move from being "myopic managers" to "boundary spanners" (Lieberman, 1992, p. 154). The person must be a "top-level catalyst, champion, convener and facilitator... someone who recognizes and acknowledges that the current delivery of education, health, and human services is not meeting the needs of at least some of the target population" (Zetlin, 1995, p. 423).

Precedents of principal-related, inter-institutional collaboration exist. In 1993 Thomson placed political leadership, community and business leadership, social leadership and financial leadership high on the list of principals' tasks. However, complexity is magnified in schools that integrate social services. Caccamo & Levitt (1994) list some of the needs of families that school leaders must address: 1. Identifying and accessing social services; 2. Adult parenting information; 3. Literacy education; 4. Preschool and after-school care; 5. Services for low-income families and children with special needs; 6. Healthcare programs; 7. Higher order thinking skills; 8. Functional illiteracy.

An example from the field is illustrative. The principal of a public inner-city Chicago public school cleans up neighborhoods, meets with local school councils, acts as a liaison between neighborhood people and police, spearheads neighborhood revitalization, has converted an abandoned lot into a playground, works closely with local Boys Club, has opened the school on Saturday in order to create better relations between kids from different neighborhoods, sponsors Saturday morning neighborhood field trips to museums and zoos in an effort to build community, sponsors summer community service projects, works with the Latino youth agency and the local Catholic church, and started a "Don't Move During the School Year" program to reduce the transiency rate of school families, and secures funding for all of the above (Prager, 1993).

Schools must do more with fewer resources, less time, and higher demands. According to Russell and Flynn (1992), school-based partnerships require tremendous output and time; collegiality is often painful; founding and maintaining a core group

is problematic; articulating a mission takes well-honed skill; creating innovative and flexible structures is complex and facilitating group processes is difficult. A study released by the Committee for Economic Development, an organization of executives at 250 large organizations, claimed that "communities, states and the national government are asking those who manage our classrooms to be parent, social worker, doctor, psychologist, police officer and perhaps, if there is time, teacher" (Manegold, 1994). What applies to teachers applies a *fortiori* to principals. It is not surprising that high administrative turnover threatens fledgling schools with integrated services. (Dryfoos, 1994)

While principals can have recourse to their personal ethical commitments and visionary leadership, they should also have proper university-based preparation.

> The school principal must assume new roles and utilize new skills to implement a school-linked service effort. It is likely that the principal's school leadership training did not emphasize collaborative leadership and shared decision making with other community agencies. Nonetheless, these skills are essential for the establishment of school-linked services. (Kirst & Kelley, 1995, p. 39)

Mono-professional preparation is a significant liability because "differences in professional training and background result in widely divergent values and priorities, expressed as incommensurable vocabularies. (Eisenberg, 1995, p. 105) Forsyth and Tallerico (1993) argue that proper training can lighten the burden inter-institutional collaboration places on principals.

The Catholic community must not only look to its tradition of solidarity, but should also take concrete steps to renew the preparation of school administrators, from pre-service programs in member universities of the Association of Catholic Leadership Programs to in-service programs at the National Catholic Educational Association and in local dioceses. In these efforts, it would be unwise to overlook that position of President, one that has worked in many Catholic high schools and that seems especially well suited to all schools that meet the diverse needs of youth and families.

The Emerging Role of the President

From coast to coast, forty-six Jesuit college-preparatory high schools enroll over 37,000 students. Until the late 1960s the schools were owned and operated almost exclusively by the Society of Jesus. While the influence of the Jesuit order on board policy varies from school to school, there is a rapid movement toward lay control. Though at the moment all but two presidents are Jesuits, it is widely believed that U.S. schools will soon appoint more lay presidents, following the pattern of a number of sister institutions world-wide.

In this analysis of the job description of the president in forty schools, I first examine and enumerate explicit roles. I then examine the language of the texts, focusing on the operative verbs. Finally, I describe a very recent working paper that looks to the future. Each school has developed its own job description for the president and while there is a noticeable lack of uniformity in the 40 documents, some common themes do emerge.

Out of the forty descriptions, 36 explicitly mention that the president is the chief executive officer [CEO]. It can be assumed that the role is implicit in the others. In 32 descriptions, budgetary responsibility is explicit; in 31 fundraising; in 30 financial management; in 25 public relations; in 22 the management of property; in 21 the hiring of the administration; in 20 supervision of the administration; in 16 management of salary and benefits, reporting to the board and ultimate academic oversight. In 15 schools, the president communicates the school's philosophy to all constituents and provides religious leadership; in 14 he preserves the Jesuit nature of the school; in l3 he undertakes long-range planning and the hiring and firing of staff; 12 times endowment management and handling legal affairs is an explicit responsibility. In 10 schools the president coordinates the administration; in another 10 he articulates the school vision; in yet another 10 the president is the liaison to the local community. Scattered throughout the descriptions are other responsibilities: capital expenditures, setting tuition, expelling students, approving tenure, connecting the school to the Jesuit community; being the board's liaison to various school constituencies; cultivating special gifts; recruiting support from all constituents; directing financial aid; providing

inspiration; preserving unity; determining admissions and recruitment policy; marketing; fostering diversity; and enriching the lives of adults.

A study of the verbs found in job descriptions reveals what the president actually does. The most prevalent verbs concern communication: "address, articulate, communicate, project an image, is spokesman, reports, shares the vision with various publics, is responsible for public relations." Second, it is explicitly mentioned twenty-five times that the President "represents" the school "...at conferences; ...with organizations and in appropriate community matters; ...in the community and the various publics associated with the school; ...in the broader community by participating in community events and service organizations; ...within the civic, religious and academic communities;...at all public functions; ...at educational organizations and agencies and in appropriate community matters; ...at local, regional, national education meetings, conference and institutes; ...within civic, religious and academic communities, whether locally or nationally." The President also coordinates all affiliated groups; cultivates prospects for fund-raising; delegates responsibility for development; develops an in-depth understanding of the local community in terms of its religious and socioeconomic composition; encourages and promotes interest of alumni, parents, and friends; engages in public service to other educational institutions and public and private nonprofit charitable institutions; engages continued interest in and financial support for the school from alumni and the community at large; insures that an accurate image of the school is portrayed; maintains contact with the community at large as well as other educators and relevant professional organizations so that the school benefits from new ideas and information; makes the need of the school known to the parents, the alumni, and to the larger civic and school community; moderates parents' clubs and alumni organizations; plans and supervises implementation of appropriate programs for income development with alumni, corporations and foundations, parents and other friends of the school; projects a positive image in the community through participation in civic and charitable activities; provides effective liaison between the school and neighborhood groups; provides opportunities for adequate adult and family programs of information and enrichment; is the public

persona of the school for purposes of proclaiming its mission; reinforces the trust of alumni and parents; recruits and assigns volunteers, cultivates and solicits donors; reports the school's progress to the entire school community; serves as chief spokesman for and interpreter of the corporation to its constituencies and takes leadership in obtaining the support of the corporation from all sources; works with all volunteer parent groups and attends all parent meetings; works with parents of the students and other elements of the local community to promote participation in the greater community.

In a study conducted by the Jesuit Secondary Education Association (Hotz, 1994), six tasks emerge as central. First, the president is a long-range visionary who mediates "policy and praxis" as the voice of conscience in the institution: "In the midst of daily tensions within a school, the President strives to review all aspects of the institution in light of the questions rooted in its mission: 'Who are we?' 'What are we about?' 'Who do we want to be?' and 'What will it take to become that?' The questions cut through the management crises that too often create a "tyranny of the immediate" for leaders. Second, the president brings diverse people together: "While all complex institutions require a division of labor and responsibility, the challenge of the coordination and collaboration of these various efforts and responsibilities emerges as a fundamental task." Third, the president is responsible for the external environment of the institution. He maintains relationships with "...various stakeholders, most outside of the daily confines of the school. Over time the president learns what the stakeholder experiences as valuable in the institution and works with the stakeholder to relate that value to the mission of the institution. Fourth, the president, in the role of chief executive officer, "coordinates the acquisition and allocation of human material, financial and informational resources necessary to support further the mission." Fifth, he allocates resources in light of "regular evaluation of the needs of the institution and its stakeholders in light of a deepening understanding and appropriation of the institution's mission." Sixth, the president does not lead in isolation. He "..collaborates with others on the leadership team to complement and complete his or her own strengths."

The president must, like all good leaders, use different lenses and frames to understand and guide a complex institution. The document states:

> In certain times and among different stakeholders, the president needs to be an organizational strategist who leads through analysis and design, a servant who leads through supporting and empowering others, a politician who leads through the building of alliances, or a prophet who leads through inspiration.

Certainly, no person exercises all the skills whenever necessary. The document goes on: "In order to invite, enable, and hold accountable those who, according to their own gifts and contributions, participate in the mission," the President with a cabinet, will "lead those who make up the school community into the meaning and power of Jesuit education."

Data about the presidency are applicable to Catholic schools outside the Jesuit network. First, the head of an school with integrated services must function as a CEO with broad oversight and powers of delegation. Without site-based management the leader will not be able to provide both internal cohesiveness and external relations. Second, the leader of such schools has the daunting task of procuring and distributing resources. The demands of financial development and administration of a large, complex budget for a wide array of professional services is far beyond the scope of a principal. Third, ethical institutions require someone who remembers the vision and can hold together policy and praxis in a complex, exploratory structure. The newness of schools with integrated services will inevitably lead to confusion and mistakes; the leader needs the time and space to remain recollected and thus stave off the tyranny of the immediate. Reform of structures is driven by contemporary needs, but never in isolation from the end for which schools exist — the building of solidarity as a reflection of the Kingdom. Fourth, without communication, vision is vapid. The leader must be able to communicate through speech and through physical presence to a wide variety of stakeholders. Fifth, rather than exercising internal control, the leader must coordinate the efforts of a broad range of professionals in a spirit of collegiality and mutual respect. Sixth, external relations is the key to success in schools that provide a range of ser-

vices for children. Presidents, not principals, are best equipped to undertake the task.

Conclusion

Catholic schools can and do provide for the diverse needs of youth and students. Eleven programs have been identified by SPICE this year, and survey data indicate that other schools are doing likewise. However, the needs are great, the resources are few and many schools still need to transform themselves to meet the demands placed upon them.

It is only through effective leadership that good intentions become reality. In Catholic education, leadership must be built on a living faith tradition, cognizant of the social context and unafraid of change and renewal. The times demand leadership for solidarity, a renewed commitment to serve young people across professions and institutional sectors. In many ways, the traditional model of the principalship may unduly confine emerging leaders. A presidency model, modified to suit local needs, may offer a better way for Catholic human service providers to work together.

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National Catholic Educational Association
1077 30th Street, NW, Suite 100
Washington, DC 20007-3852
202.337.6232 • 202.333.6706 fax
http://www.ncea.org

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